The Outlook

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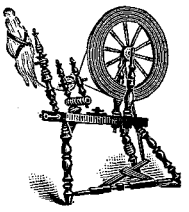

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The Outlook

Published Weekly

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Samoa: American and British Sailors Killed

The installing of Malietoa Tanu as King under the authority of Chief Justice Chambers's decision followed the driving away of Mataafa's forces from Apia and the shelling of villages sheltering them, of which we have already spoken. In pushing still further their efforts to settle the Samoan question by force, a British and American landing party of about a hundred sailors was on April 1 led into an ambush on a German plantation and suddenly attacked by eight times their own number. The little combined band of Anglo-Saxon troops fought with the utmost courage, and in the end drove back the natives and made an orderly retreat; but in the fight Lieutenant Freeman, the English officer in command of the party, Lieutenant Lansdale and Ensign Monaghan, of our Philadelphia, and seven sailors (four Americans, three English) were killed. The fact that many times this number of Mataafans were killed does not alter the profound shock with which the news of the loss of these gallant officers and men was received by the two allied countries. To the tragedy of the loss itself was added the horror that the Mataafan natives revived a barbarous custom of decapitating the slain. It is alleged that the native "friendlies" (our allies) did the same in one or more instances. The attack is said to have taken place near the spot where Mataafa's men in 1888 killed several Germans, an event which led to Germany's insisting for years on excluding Mataafa from the possible succession, although to-day his cause is so vigorously upheld by Consul-General Rose. The German on whose plantation our forces were ambushed was at once arrested on suspicion of having incited the attack. He was placed on an English war-ship, and the news of this fact aroused apprehension lest Germany should find a cause of offense in the apparent violation of her right of ex-territoriality—the privilege of having German citizens tried by the German Consul. Later despatches state, however, that the man has been transferred to a German ship. In all three of the nations concerned the account of the fighting was received with the utmost concern, and it was felt that the necessity of moving toward a wise and quick settlement of the whole difficulty was a serious one.

❀

Samoa: The Joint Commission

Instead of breaking up the plan for a Joint High Commission, as was feared, the incident of April 1 led to its completion after only a moderate amount of diplomatic fencing. The Commissioners, one for each nation, will sail from San Francisco on April 25. Their instructions permit them to do what is necessary to bring about an immediate state of peace, to act only unanimously, to make a thorough investigation, and to report the facts to their Governments with recommendations. They are not, as we understand it, to formulate a new treaty. English papers express incredulity about any practical result, because of the unanimity requirement. To a non-diplomatic observer the first practical step would seem to be for the Commission to replace or supersede, temporarily, the authority of the Consuls now in Samoa. Consul Rose, the German representative, certainly, and the others probably, have been so bitterly partisan in their past relations to the quarreling parties that they cannot be expected to act impartially. Thus, while the proclamation of the American and British Consuls and the consequent action

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of the war-ships in driving out the provisional government (Mataafa's) may be open to question, there can hardly be a question that the counter-proclamation of Consul Rose was not justifiable under any interpretation of the Berlin treaty, and was a direct incitement to violence. The German position, in brief, is that, as the three Consuls united in admitting the provisional government into temporary rule, unanimous action was equally needed to put it out of power. Admiral Kautz, of the Philadelphia, had distinct orders, it is said, to join the English ships in carrying out Chief Justice Chambers's decision. And on the finality of the Chief Justice's decision under the Berlin treaty in large measure rests our case. The German Minister of Foreign Affairs, Herr von Bülow, in the Reichstag, has spoken moderately and sensibly, declaring the maintenance of the Berlin treaty to be the immediate duty and insisting on the German view of the illegality of all decisions not unanimously agreed in by the three Consuls—a view which a close reading of the Berlin treaty hardly supports, as that document specifically distinguishes between certain cases where unanimity is necessary and others where it is not. An attempt in the Reichstag by the Agrarians to threaten the United States with economic retaliation was frowned down, and all attempts at sensational inciting of hostilities in all three countries have met with general disapproval. The situation is complicated rather than dangerous; the folly of a tripartite protectorate has been amply proved; the project of partition is open to serious objection; arbitration by a non-interested party may be the final resort.

❀

In Cuba and Luzon The arrangements for paying and disbanding the Cuban soldiers are being completed by General Gomez and General Brooke. The Cuban muster-rolls were delivered to General Brooke last week; they contain forty-eight thousand names, including those of six thousand commissioned officers—one for every eight privates and non-commissioned officers! It is said that a strict revision of the rolls would find many names of men who did not bear arms in war-time. Reports of raids by bandits come from Holguin and Marianao. A decision has been made to extend mortgage obligations for another year, as regards payment of principal, but the request that interest due should be canceled has been rightly refused as contrary to common justice. In the Philippines there has been little military news of consequence; an attack on our lines south of Malolos on Tuesday of last week was easily repelled, with a loss on our side of three killed and fifteen wounded; General Wheaton has taken Santa Maria, a town of eight thousand population, eight miles east of Bulacan. General Lawton's capture of Santa Cruz has been followed by a return to his former position not far from Manila. General Lawton is quoted as saying that his campaign at least shall be free from looting and burning; in this connection it is proper to say that extracts from letters of private soldiers are being printed here which tell horrible (and we trust horribly false) tales of looting and the slaughter of prisoners by some of our soldiers. The writers should be called to account and their statements disproved. The War Department holds, as regards Governor Lee's demand that the South Dakota regiment now in Luzon be mustered out because the war for which it enlisted had closed, that under the new Army Act the volunteers may be kept in service for six months. General Otis has cabled that it is not now advisable to send back volunteer regiments. A petition has been forwarded to the President from several hundred parents of members of the First Nebraska Volunteers asking for the return of the regiment.

❀

Chicago's Reform Council The best result of the Chicago election did not fully appear until the new Board of Aldermen came together last week. Then an action was taken which only "hopeless visionaries" dreamed of a few years ago. The Council was organized on a non-partisan basis. When the spokesman of the reform elements reported the list of committees, which had been made out without apparent reference to party affiliations, Alderman John Powers, of the Hull House ward, the old leader of the "gang," rose to present a Democratic list, and awkwardly called upon his colleagues to "rise above

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the level of non-partisanship;" but the vote went against him two to one, and the organization desired by the reformers was effected. The credit for all this is mainly due, of course, to the arousal of the whole city to the wastefulness and iniquity of permitting Councilmen to treat public franchises as private perquisites; but this awakening could not yet have produced such tangible fruits but for the work of the Municipal Voters' League against the return of the corruptionists. This League, organized on a non-partisan basis, and working for several years in every ward to secure the election of the candidate, whatever his party, whose private character and civic programme promised devotion to the public interests, had this year secured a decided majority pledged to its line of action. The fact that the Council was almost equally divided upon party lines, and that the question of franchises rather than the question of party made the real line of cleavage, made a non-partisan organization practicable, and the influence of the League secured its adoption.

❀

The Quay Trial

The Quay trial, begun last week before Judge Biddle in Philadelphia, has thus far resulted in a series of victories for the prosecution in regard to the admission of evidence. District Attorney Rothermel stated to the court that the charge of conspiracy against Senator Quay and the officials of the People's Bank would be proven by the books of the bank, and by letters and telegrams to and from Senator Quay. Taking the period of six months ending October, 1897, it would be shown, he said, that while the State's deposits with the bank varied from $525,000 to $565,000, Senator Quay had a loan of $185,000 on which he paid no interest, while interest on the rest of the State's deposits left in the bank's keeping was paid in equal parts to Senator Quay, State Treasurer Heywood, and a third politician whose name is not absolutely established. For the period following October, 1897, the District Attorney said that it would be proven that loans were made to Mr. Quay's son upon the promise that the State Treasurer would send the bank State funds to the amount desired. Senator Quay's attorney, in reply to this statement, urged upon the court that the State's deposits with the bank became at once the property of the bank, to be used at its discretion, and that the books of the bank were not admissible to prove a conspiracy, since the entries in them were made by the clerks, who knew nothing about their purpose, and were unauthorized by Senator Quay. "If money was paid by any man to Quay," he said, "put the man on the stand and let him say so; but the acts and declarations of third parties must be debarred." Judge Biddle ruled that, while it was ordinarily true that the State's deposits could be lent by the bank as it pleased, and that no crime would be committed if they were lent without interest to Senator Quay, the case is entirely changed if the prosecution could show that the deposit was made only on condition that it be made over to Senator Quay's private use. As to the admission of the books of the bank, the Judge ruled that criminal offenses were rarely committed in public, and that records showing the drawing of checks, etc., were certainly evidence as to Senator Quay's relations with the bank. This ruling did not admit as evidence the "red book" in which the cashier of the bank is alleged to have entered the transactions he wished to keep from the knowledge of his subordinates, for it was not yet shown that this was one of the regular books of the bank; but later in the week the Judge ruled that testimony should be admitted as to whether the entries in the "red book" were in the cashier's handwriting, and finally that the book should be admitted. On Monday the actual evidence as to Mr. Quay's speculations was begun.

❀

Mr. Croker on Politics and Spoils

Without the slightest hesitation and with stolid frankness Mr. Richard Croker, in reply to Mr. Moss's questions before the Mazet Committee, has unfolded his theories and beliefs as to the relation between the "organization"—Tammany, to wit—its leader or "boss" (both of which terms he accepted as applying to himself), the distribution of city patronage, offices, judgeships, and the like, and the opportunities of making money through influence. We summarize

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part of what he said, sometimes using his own words, sometimes using those of Mr. Moss which Mr. Croker adopted as his own by unqualified assent: I believe that to the party belong the spoils, and we expect everybody to stand by us. That's what the people voted our ticket for. So long as we offer just as good men for office as any other party, I believe we should have all the offices we can get. We expect to be permitted to make a living. Working for my own pocket? Yes. All the time, every day in the week, the same as you are. Plunder? You can call it whatever you like; because men are loyal to us you call that plunder. Positions, offices, and money that comes in a legitimate way [and by this Mr. Croker appears to mean everything that is not stolen] should go to the organization. Tammany nominates judges, for instance, who contribute liberally to her funds—no, not as high as $18,000 [one judge testified that he contributed $10,000 at Mr. Croker's request]—these judges appoint as referees Tammany men as a matter of course; these referees give their sales to Tammany auctioneers. I am partner in an auctioneer firm that gets most of these judicial sales. Action of the judges was secured to remove all sales to 111 Broadway when I became Mr. Meyer's partner there, and our firm has a monopoly of the sales. If you can show me where I have taken a dollar from the city, you can cut that palm off [stretching out his right hand], or encouraged it either. Yes, my advice was asked in selecting city officers, when Tammany came in, and the selection was made by me and my immediate associates; they were selected for their ability and loyalty to the organization and to strengthen the organization. Yes, we exercise influence on Albany legislation. No, I hold no office, city, State, or National. My influence is because of Tammany. I can't name any other citizen who has his wishes respected as I have. Yes, at present my influence is probably larger than that of any other man. Yes, I have said that this investigation was instigated by spite, because the Republican members have been disappointed in legislation at Albany. Yes, your head [Mr. Moss, as Police Commissioner] was the first one we took off; we went right at it; I had nothing against you personally, but I went for the party to which you belong.

❀

The Personal Application

But when the questions left the field of political philosophy and organization methods, and came down to Mr. Croker's personal ways of getting money, Mr. Croker, like his acknowledged personal and political assistant Mr. Carroll, refused to give any information, on the ground that those matters were his private business. Telephone companies and telephone legislation; stock speculations; deals in Manhattan and the attack of the city departments on that road; the sudden favoritism shown to one fireproofing system after Mr. Croker's son had been admitted into partnership; Air-Power Company stock; the details of his auctioneering business; Consolidated Ice Company stock and the favoritism of the Dock Department to that company—on all this and other means by which Mr. Croker's political influence had perhaps been used to forward his personal financial standing he would vouchsafe no light; nor upon the amount of money raised as political assessments and its expenditure, further than that no accounts were kept. He tacitly admitted that from being a poor man he had become a man of wealth, but he utterly declined to say how it had been acquired. The Committee may perhaps later attempt to force answers from Mr. Croker and Mr. Carroll—the latter, by the way, made a pitiable spectacle in his change from impertinent flippancy to confused evasion when his methods of making money were asked about. One evidence of the political bitterness now existing between Mr. Croker and Mr. Platt came out when the former was pressed as to the reason of his son's admission as a boy into the Roebling Company at a salary of $2,500. Said Mr. Croker: "You go and examine Mr. Platt and find out what concerns his boys are in; go and examine the people who brought you here to examine us. The firm to which Mr. Platt's son belongs is the foundation of all the corruption in the city, for the reason that it is protecting corporations." In line with this outbreak was an attempt by the Democrats of the Committee to have the Astoria gas fran-

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chise bill investigated by the Mazet Committee; a resolution to that effect was defeated by a strict party vote.

❀

The Democratic Dinners

The Democratic dinners in this city last week had the anticipated effect of furthering the division in the ranks of the local Democracy. The Tammany ten-dollar dinner was the less significant because of the general aimlessness of the speeches and more general inattention of the thousand banqueters. At the one-dollar dinner, where nearly three thousand persons were present, hostility to Tammany was only less conspicuous than enthusiasm for Mr. Bryan. The enthusiasm for the Chicago platform had been only moderate in its intensity, and by no means universal amon the audience. But the enthusiasm for Mr. Bryan was of a kind not witnessed in this city for many years except, at single-tax meetings, for the personality of Henry George. Mr. Bryan's speech was regarded by those who heard it as the greatest he has yet made. It was a better popular argument than either the tariff or the silver speeches that made him his reputation in Congress, and at times was as eloquent as the speech in the Chicago Convention. For the most part, however, it was almost conversational in its manner, the humor of his illustration often forming the most telling feature. The question of "imperialism" rather than that of bimetallism called out the strongest expression of feeling, and the climax of his address was when he spoke of American liberty as the inspiration of all the struggles for independence the century has seen, and asked whether the American people would consent to use their arms to crush the aspirations of the Filipinos. Apparently Mr. Bryan's renomination by the Democrats will mean inflexible opposition to the expansion of territory as clearly as inflexible advocacy of the expansion of the currency.

❀

New York's Rapid Transit Bill

The Rapid Transit Bill is still pending in the New York Legislature. Our readers should understand that this bill does not grant a permanent franchise to the Metropolitan Company, but it gives to the present Commission substantially unlimited power to enter into such a contract for the building of rapid-transit roads as they may deem advisable. If the municipal authorities shall continue to affirm that no money can be obtained on the credit of the city for many years to come for building the subway as municipal property, the Rapid Transit Commission will have the power to make with private capitalists the best contract it can make. We believe that this bill is right in referring all details of the contract to be made to a small body of citizens, such as constitute the Rapid Transit Commission, and that this particular Commission is able, honest, and entitled to the confidence of the people; but we do not think that the Legislature ought to confer upon the Commission the power to set aside the decision registered by the people of the city that the rapid-transit system should be ultimately owned by the public. If changed circumstances make that decision seem unwise, the question whether they will reverse it should be submitted to the people. The proper work of the Rapid Transit Commission is to determine how the will of the people should be carried out. The bill should be so amended as to provide that, if the subway is built by private capital, it may be purchased by the city after the expiration of a certain definite term, at a price equivalent to the cost of construction and a reasonable rate of interest thereon, and that the city shall have some power of supervision over the construction, to see that the cost is reasonably and honestly computed. On Monday of this week the Metropolitan Company formally withdrew its proposition.

❀

The School of Public Health

The University of the State of New York has taken the necessary steps to establish a School of Public Health in New York on First Avenue, between Twenty-fifth and Twenty-sixth Streets. The purpose of this school is to prevent disease. Instruction will be given in sanitation and hygiene. All accredited medical and lay sanitary officers in the State are entitled to free instruction in the school. Special provision is made for training factory and school inspectors, inspectors of food supplies and of charitable

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institutions; for laboratory investigations of all diseases attributed to unsanitary conditions; and to provide expert chemical and bacteriological assistance for public health officers. A museum for the collection of all hygienic and sanitary appliances will be established, in which the best devices for heating, ventilating, disinfecting, and plumbing will be exhibited. This museum, under the control of the University of the State of New York, ought to be of great value to the whole country. The dangers of unhygienic and unsanitary conditions to public health, and how far they are preventable, are but vaguely understood by the general public, and this accounts for the constant evasion or defiance of the law. The administration of the laws by public officers has often been lax because the importance of enforcement has not been understood. The Board of Regents of the University of the State of New York, by opening this school for the special training of public officers as well as of the public, has taken a forward step which will command the approval of the whole country.

❀

School Affairs in the State of New York

The report for the school year ending July 31, 1898, of the State Superintendent of the Department of Public Instruction of the State of New York has just been issued. One of its most interesting features is its report of the increasing interest in the observance of Arbor Day. Over nine thousand school districts observed this day in '98, and over eighteen thousand trees were planted by the schoolchildren of these districts. Naturally there has followed an increased pride in the appearance of school grounds as well as the interiors of school buildings. A new impulse has been given to nature study. Junior Naturalists' Clubs have been organized. The College of Agriculture of Cornell University has been largely responsible for the organization of these clubs and for the maintenance of interest in them. The College has answered sixteen thousand letters from children asking about the making of gardens, and over twenty thousand school-teachers in the State of New York have been in communication with the College of Agriculture of Cornell in regard to nature study in the schools. The result of this work cannot be measured. The Superintendent urges the need of the establishment of State truant schools. Over one thousand children of school age in the State during the past year were placed in private institutions and local truant schools; but these were wholly inadequate to meet the needs of this class of children. The compulsory school law cannot be enforced under present conditions. What is needed is truant schools for children who will not attend the local school, the truant schools to be within a convenient and economical distance. Expenses of transportation often make it impossible to care for the truant children from the poorer districts, no money for transportation being available, and no institution which would accept such children. Children of this class, moreover, should not be put in private institutions whose business it is to care for destitute children, nor should truant children be put in the relation to the community of being cared for under the head of charity.

❀

Protect the Family

We know of no social group that is engaged in a work more important, more hopeful, and more fruitful than the National League for the Protection of the Family, perhaps better known to some under its original name as the Divorce Reform League. An increasing public interest is manifest in various ways. There are more contributions and contributors, more demands for addresses, advice, and documents. The universities are showing interest in the movement. One has offered forty courses of study upon the Family; in another an important text-book on the Modern Family is in preparation. The movement for uniform legislation upon divorce, which the League initiated some ten years ago, has obtained some headway. Commissions from thirty-two States have held a conference upon the subject. Recent activity in divorce reform is specially noticeable in Massachusetts, Michigan, Indiana, Wisconsin, and the Dakotas. The League urges the general adoption of the law, already enacted in some States, prohibiting the advertisement of the procuring of divorces, which some even of the better class of

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newspapers have not—to their shame be it said—discontinued. That bigamy is more easily and perhaps more frequently practiced in the United States than in any other country is probably true. In calling attention to this public scandal—men deserting a family in one country or State and contracting marriage in another—the League doubts whether it can be prevented except by requiring immigrants to this country or to any State to produce official record of their status as married or single in their former residence before a marriage license is granted. But, while open vice is a menace to the family and the home, the League declares that an equally serious menace is the substitution for it of any other social center, whether the club, the saloon, or even the church. The defective use of the home, and the resulting decline of the family life, as well as its corruption by vice or dissolution by divorce, can be counteracted only by a more enlightened public opinion, recognizing that the constructive and conservative forces of our civilization all spring from their root in the family. Of these ideas the League is the special representative. The Outlook, as a family paper, emphasizes them, and commends to its readers the work which the League is doing through its Secretary, the Rev. S. W. Dike, LL.D., Auburndale, Massachusetts, the best-known specialist in our country on the subject of the family.

❀

Study of Tropical Diseases

The prompt response to General Kitchener's appeal for a large sum of money to found a college at Khartoum was interpreted as significant of the English spirit in dealing with the Soudanese. Equally significant of the fundamental ideas which lie at the basis of the civilization of the English-speaking people is the establishment of a medical school in West Africa for the purpose of studying tropical diseases. This action is prompted, not only by humanitarian and scientific motives, but by the desire to secure the best conditions for Englishmen living in the country. Much has been done already in India, China, and Jamaica to protect men of Western blood and birth against tropical diseases. It is now proposed to provide special courses for nurses and physicians, and to require that all appointees to positions in the military stations in West Africa shall be graduates from these different courses. It is interesting in this connection to note the arrival at Manila of a company of medical experts sent out by the Johns Hopkins University to make a study of tropical diseases in the Philippine Islands. Our universities have not been slow to make use of all new opportunities, not only for securing additions to knowledge, but for making serviceable knowledge already acquired. The action of the Johns Hopkins University in thus promptly availing itself of the chances of enriching medical science, and at the same time of protecting human life, is characteristic of the intelligence and energy with which the affairs of that institution have always been conducted.

❀

Dr. Mackenzie and the Lawrenceville School

The retirement of Dr. James Cameron Mackenzie from the Head-Mastership of the Lawrenceville School is an event of importance in the educational world, both on account of Dr. Mackenzie's success and on account of the prominence of the school, which he organized and has so far administered. The John C. Green foundation supplied a generous endowment for the building up of a secondary school of the first class. Such a school was organized seventeen years ago under the direction of Dr. Mackenzie, and has been growing in popularity and efficiency every year of his administration, until it has come to hold a first place among the secondary schools of the country. The secondary schools are quite as important as the colleges. Their growth in many ways during the past decade has been one of the most hopeful features of the educational situation; they need still further expansion; most of them need more generous endowment. There is great need especially for well-endowed secondary schools for girls. The colleges for women have felt very keenly, until within a very few years past, the inadequacy of the preparation which many of their students have received for college work. In response to the growing insistence upon more thorough work, a number of secondary schools for girls of

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high rank have been developed during the last decade. There is need, however, for more schools of the highest quality; and there is great need for the generous endowment of such schools.

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The Philippine History

We propose in this article to give concisely a history of the Philippine affair during the last twelve months, for the purpose of enabling our readers to form an independent judgment on the question, Who is responsible for the blood shed during the last two months, and what is the measure of American responsibility for the government of the Philippine Islands in the future? Our materials for this history are mainly official documents, supplemented by well-authenticated newspaper reports.

The Philippine Islands have been under Spanish government since the latter part of the sixteenth century, and though there have been revolts from time to time, it has been the only recognized government during that time. The population of the islands is variously estimated at from five to ten millions; it is composed of four elements—the Negritos or aborigines, who are savages; the Malays, who exist in three antagonistic tribes, the Tagals, Visayas, and Igorrotes; the Chinese; and a few Spaniards. The present so-called Philippine government is composed exclusively, or nearly exclusively, of the Tagals.

On the 1st of last May, when our fleet destroyed the Spanish fleet in the harbor of Manila, the Spanish government was the only one in the islands. There had been an organized revolt against it in 1896, led by Aguinaldo. The revolutionists had not been conquered, but peace had been patched up between them and the Spanish government. On certain promises made by Spain and certain payments of money from her, the revolutionaries discontinued their attempt and laid down their arms, the leaders leaving the country. The promises of Spain were not kept, and only a part of the money promised was paid, and in 1897 Aguinaldo and his colleagues had determined to resort to arms again, and had begun preparations. But no new revolution had, in fact, been inaugurated. Aguinaldo was still in China, and there was no other government in the Philippine Islands, *de facto* or *de jure*, actual or pretended, except such government as was exercised by Spain.

When the war broke out between Spain and the United States, Aguinaldo saw in that war a hope for the deliverance of the islands from Spanish misrule. He attempted for that purpose to secure some quasi-alliance with the American Government, but such alliance was definitely refused to him. Mr. Wildman, our Consul at Hong-Kong, affirms in the most positive terms that he "never made pledges or discussed the policy of America with Aguinaldo, further than to try and hold him to promises made before Dewey took him to Cavite"—promises, as we understand the matter, that he would conduct any military campaigns in which he might engage humanely and in accordance with the laws of war. Mr. E. Spencer Pratt, United States Consul-General at Singapore, is equally explicit. "I declined," he says, "even to discuss with General Aguinaldo the question of the future policy of the United States with regard to the Philippines. I held out no hopes to him of any kind, and committed the Government in no way whatever, and in the course of our conferences never acted on the assumption that the Government would co-operate with him—General Aguinaldo—for the furtherance of any plan of his own, nor that in accepting his said co-operation it would consider itself pledged to recognize any political claims that he might put forward." These official disclaimers must, we think, be accepted as conclusive respecting the reports of pledges made to Aguinaldo before he left Hong-Kong. The report of relations between him and the United States officers at Manila is equally explicit. The Secretary of the Navy instructed Admiral Dewey that "it is desirable, as far as possible and consistent for your success and safety, not to have political alliances with the insurgents or any faction in the islands that would incur liability to maintain their cause in the future," and received in reply from Dewey the assurance: "Have acted according to the spirit of Department's instructions therein from the beginning, and I have entered into no alliance with the insurgents, or with any faction."

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The sum total of the relationship between Aguinaldo and the United States Government is summed up in the two facts that Aguinaldo was allowed passage from Hong-Kong to the island of Luzon on one of the American ships; that after his arrival at Luzon he was allowed by the Admiral to take such Spanish arms and ammunition from the arsenal captured at Cavite as he desired, and that he apprised Admiral Dewey of his military progress from time to time. Whatever obligations the United States may be under to Aguinaldo and his forces are due—and this ought to be clearly understood—not to any pledges, expressed or implied, but to the course of events and the condition of affairs.

It is a principle of international law, and self-evidently of morals as well, that any power that destroys an existing government is bound to secure the establishment of a government in its place. When the authority which affords that protection to person and property which is the foundation of civilization is overthrown, it becomes in turn responsible to protect persons and property. The destruction of the Spanish fleet did not destroy the Spanish government, but it did destroy the power of Spain to maintain that government, since it could be maintained in such an archipelago as the Philippines only by controlling their waters, and their waters could be controlled only by a fleet. Not only that; the destruction of the fleet made impossible the maintenance of Spanish authority in the city of Manila, except by American permission. "This squadron," wrote Admiral Dewey on the 26th of May, "can reduce the defenses of Manila at any moment, but it is considered useless until the arrival of United States forces to retain possession." The United States Government, it should be further added, from the moment of the destruction of the Spanish fleet, assumed the responsibilities which that destruction placed upon the United States. "The destruction of the Spanish fleet at Manila, followed by the taking of the naval station Cavite, the paroling of the garrisons and acquisition of the control of the bay, have rendered it necessary, in the further prosecution of the measures adopted by this Government for the purpose of bringing about an honorable and durable peace with Spain, to send an army of occupation to the Philippines, for the twofold purpose of completing the reduction of the Spanish power in that quarter and of giving order and security to the islands while in the possession of the United States." This declaration by the President of the purpose of the Government accompanied the appointment of General Wesley Merritt to command the army of occupation to the Philippines, and bears date the 19th of May.

Forces to carry out this purpose of the Government were forwarded in successive expeditions, General Merritt and his staff arriving at Manila on July 25. Meanwhile Aguinaldo had been busy. He had organized an army; he had created a form of government; he had surrounded Manila on the landward side; and thus there had grown up, out of what was at first simply a war between America and Spain in the Philippines, a three-cornered war, in which America, Spain, and the newly organized government—if government it can be called—of Aguinaldo were participants. The policy of refusing to make any pledges to Aguinaldo was continued under General Merritt, it being, to quote his own words, his policy "not to recognize the insurgents as allies nor to encourage them by any promises as to the future course of the American Government." In fact, Manila was captured on the 13th of August by American troops alone. It is affirmed, on the one side, that the presence and co-operation of Aguinaldo facilitated this capture. It is affirmed, on the other hand, that the presence of his forces and the extreme importance of guarding against possible collision between those forces and United States troops added to the perplexities of the situation and created embarrassments which far outweighed any possible advantages conferred.

When, then, on the 12th of August, the protocol between Spain and the United States was signed, the situation in the Philippines was this: Admiral Dewey had destroyed the Spanish fleet. General Merritt, in the name of the United States Government, had taken possession of Manila. The United States Government was certainly responsible for the protection of that city. It had declared its responsibility, by the official utterances of the President, for the maintenance of order

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and security in the islands. A part of the interior of the island of Luzon was occupied by the forces of Aguinaldo, and apparently order was fairly well maintained. The rest of the islands were as much under Spanish rule as they ever had been; that is, all the government they possessed was administered by Spanish officials. The protocol provided that the United States should continue to occupy the city and bay of Manila and the port of Manila, and that the treaty to be framed between the two should "determine the control and form of government of the Philippines."

The treaty of peace by which Spain ceded the Philippines to the United States on the payment of twenty millions of dollars by the United States to Spain was not signed until December 10. During the time between the signing of the protocol and the signing of the treaty it was impossible for the United States Government honorably to issue any proclamation or make any offer of any kind to the people of the Philippines. To have done this would have been to violate the *status quo* pending the negotiation of the treaty, and it is a well-recognized principle of international law that under such a protocol, and pending perfection of the treaty, nothing can be done by either party to interfere with the *status quo*. We have only to consider what Americans would have thought if Spain had endeavored to win over Aguinaldo and his forces to her side during this armistice, to judge what would have been thought of us if America had made any similar attempt.

The signing of the treaty was followed a little less than four weeks later by instructions of the President, in form addressed to General Otis, who had superseded General Merritt. These instructions served all the purposes of a public proclamation to the inhabitants of the Philippines. They reaffirmed the fundamental principle declared by the President in his instructions to General Merritt, of May 19, that the United States Government held itself responsible for order and security within the islands. They assumed that the United States had succeeded to the sovereignty of Spain, and stated this fact in perfectly unequivocal terms, but they accompanied this statement with the declaration that "we come not as invaders or conquerors, but as friends, to protect the natives in their homes, in their employments, and in their personal and religious rights." And they instructed the military administration to "win the confidence, respect, and affection of the inhabitants of the Philippines by assuring to them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule."

If the President hoped that these assurances would serve to establish friendly relations between the United States Government and the forces of Aguinaldo, he was doomed to disappointment. On the 5th of February, just one month after this so-called proclamation had been issued, war broke out between the forces of Aguinaldo and those of the United States Government. It is difficult to tell who fired the first shot which brought on the terrible campaign which followed. It is always difficult in such cases to determine who fired the first shot. To this day it is uncertain whether the first shot at Lexington was fired by the Americans or the British. But that there was a deliberate and well-settled determination on the part of Aguinaldo and his forces to drive the Americans from their vantage-ground and get possession of Manila before promised reinforcements should arrive, we think is beyond all question. That as soon as the campaign began the principles of civilized warfare were disregarded by the Filipinos is certain; that they were sometimes disregarded in the fierce passion of revenge by American soldiers is too probable. The proclamation issued from the Malolos Government on February 15, summoning the Filipinos within the city of Manila to rise and assassinate their enemies without regard to race, without apprisement or compassion, is certified to us by General Otis.[1] That after the campaign was thus once inaugurated there was no alternative but either to disperse and destroy the Philippine army, capture its seat of government, and, if possible, its leaders, or else withdraw entirely and leave the whole archipelago to such control as the Fili-

[1] See this proclamation in The Outlook of April 15, 1899, page 869.

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pino Government might be able to exercise, will, we think, be the unquestioned judgment of history.

It is possible that the campaign itself might have been avoided. It is possible that prompter action by the Treaty Commission in Paris, or prompter action by the Senate in confirming the treaty, or provision in the treaty respecting the Philippines analogous to that respecting Cuba, or a resolution passed with unanimity by Congress respecting the Philippines, analogous to that passed at the outbreak of the war respecting Cuba, might have alleviated the fears of the Filipinos and changed the current of events; it is possible that if the advice of Consul Williams, of Manila, had been followed, and some payment of money had been offered to Aguinaldo, or if his loyalty had been purchased, not by cash, but by office, as loyalty to party has been often purchased on our own soil, his ambition might have been satisfied and the terrible tragedy of the last two months might have been avoided. It is always easy to prophesy what would have been if something else had been done—easy, but profitless. Nor is it necessary here for our purpose to consider these questions of the past, or set in array objections urged against them at the time, objections which were certainly serious and which to those in authority seemed conclusive.

It must suffice to say that we do not see how the great issue involved could have been avoided. That issue, we think, this history makes clear. On whom did the responsibility for maintaining law and order and protecting person and property in the Philippines devolve after the destruction of the Spanish fleet by Admiral Dewey? Primarily it devolved upon the American Government, which by the destruction of that fleet had destroyed the power of Spain to maintain its authority in the archipelago. Could the American Government relieve itself of that responsibility by transferring that authority to the so-called Malolos or Aguinaldo government? In support of the affirmative is the declaration of Admiral Dewey that "these people are far superior in their intelligence and more capable of self-government than the natives of Cuba, and I am familiar with both races;" in support of it, the further fact that the Tagals, who constitute this government, are the most intelligent and most civilized portion of the people of the Philippine Islands; in support of it, the further fact that Aguinaldo had shown considerable qualities of statesmanship, and the Filipinos have since shown bravery and endurance. Against it is the testimony of Dean C. Worcester, who probably knows the Philippine Islands better than any other living man, who thus characterizes them: "With all their amiable qualities, it is not to be denied that at present the civilized natives are utterly unfit for self-government. Their universal lack of education is in itself a difficulty that cannot be speedily overcome, and there is much truth in the statement of a priest who said of them that 'in many things they are big children who must be treated like little ones;'"[1] against it is the fact that the Tagals are not the only inhabitants of the Philippine Islands, nor even a majority of the inhabitants, and that transferring the government to their hands would not be a recognition of the principle of self-government, but would be the attempted establishment of an oligarchy; against it, the fact that other elements in the Filipino population evidently desire, and some of them have openly sought, the protection of the American flag from the dreaded domination of the Tagal race; against it, the belief of many well-informed men that the attempt to transfer the sovereignty of the islands to Aguinaldo would inevitably result in uprisings against his authority by other and hostile races, and would end in a struggle far more prolonged and an effusion of blood even greater than that involved in the campaign of the last two months. "If," says General Merritt, "Aguinaldo were now to be left in control of the government of the Philippines, and the United States were to withdraw, it is most probable that abler men would rise and dispute his authority, bringing on all imaginable complications, and a possible revolution."[2] Mr. Dwight L. Moody puts this objection in a nutshell: "We cannot leave these natives to form their own government. It would be another case of Kilkenny cats; they would kill themselves off."

Our own judgment is clear that the responsibility of America for the sovereignty

[1] "The Philippine Islands," p. 482.
[2] "Frank Leslie's Popular Monthly," April, 1899.

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of the Philippines was laid upon her by the destruction of the Spanish fleet on the first of last May; that she could not avoid that responsibility without dishonor; that she cannot now avoid it by transferring it to the Tagal government on the chance that it may possess a capacity for governing which is as yet at least wholly undemonstrated; and that, whatever a wiser, more experienced, or more astute policy might have done to prevent the tragedy of the last two months, nothing could have been done consistent with honor to escape the responsibilities of extending over the Philippine archipelago the protection of the American flag. With this definition of the conviction of The Outlook, and with this statement of the historic facts on which that conviction is based, we turn in future issues from the discussion of the question whether the people of the United States are responsible to exercise the functions of sovereignty in the Philippines to consider how they can best fulfill the responsibilities which that sovereignty devolves upon them.

General Wood's Work in Santiago

The Outlook has received a cable despatch from Santiago, apparently sent or authorized to be sent by General Wood, in which the statement is made that Mr. George Kennan's recent special article in The Outlook called "Friction in Cuba" erred in saying, on the authority of the Associated Press, that General Wood had not received for use in Santiago the amount of money called for by his estimates. Mr. Kennan had before him, when he wrote, a series of four or five Associated Press despatches of different dates, in which the assertion credited to those despatches by him was made repeatedly, with figures given in detail, and with strong expression of opinion. If these despatches were a pure fabrication, or a series of mistakes, it is the duty of the Associated Press managers to disavow and apologize for them. Mr. Kennan's comments were on their face conditional on the truth of the statements quoted, and were in line with at least a very general belief as to what the facts were.

The Record in Art

One of the most inspiring achievements of modern thought is the recovery of the growing world. To the first makers of poetry—the myth-makers—nature was alive to the very recesses of the created universe; the world was flooded with life; streams and valleys, deep woods and mountain summits, the dim foundations of the sea and the mysterious depths of caverns, were the homes of living creatures—beautiful for the most part, but, whether beautiful or otherwise, full of an overflowing vitality. In the childhood of the race men were limited by the ignorance of children and blest with their wisdom—the wisdom, not of observation, experience, and meditation, but of fresh feeling, of direct vision, and of the free and joyous movement of the imagination. They were at work in the world under hard conditions, but they still had that spirit of play without which there is no fresh contact with nature, no joy in toil, and no touch of the creative mood in the work of the hands. The myth-makers played with the world because it was full of an abounding life; stars, winds, tides, storms, the songs of birds, the murmur of branches, spoke different languages, but the free imagination understood all these strange tongues and employed them at will. It caught glimpses of

> Proteus rising from the sea,
> Or heard old Triton blow his wreathèd horn;

it heard the revel of the Bacchanals; it came breathless and awe-struck upon "the great god Pan;" it caught sudden glimpses of naiads, dryads, nymphs, and satyrs; it heard the voice of Apollo. And this hidden, mysterious, half-spiritual movement of life was not the idle dream of the wise children of those early days; it was the poetic personification of the streaming life of a growing world.

And then the dream faded, and the race grew old in thought. The sins of its youth were brought home to it; and in the first hours of its repentance it turned away from nature, and nature turned to the ashes of dead matter; the living world ceased to be in the thought of mediæval men and women; or such life as lingered in it was baneful and malevolent. They saw a finished mechanism in place of a

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rushing, tumultuous, shining stream of life; a creation which God had completed centuries before, set in motion, and left to the governance of arbitrary laws. So the beautiful old world which lay in the imagination of the myth-makers perished; the incomplete, growing world, through which the creative energy freely manifested itself, ceased to be; and the world of dead matter, completed and mechanically kept in motion, took its place. But the living spirit of man could not long believe in a dead world or a finished creation; the pulse of life in nature was so audible that every poetic soul heard it, and even in the darkest hour of the imprisonment of the soul in dungeons of its own making there were bird-notes which broke the silence and flashes of light which pierced the darkness, and the sensitive and open-minded heard and saw and understood. In the later and larger search of science the traces and signs of God at work began to multiply, until in the mind of the scientist, as earlier in the mind of the poet, there slowly dawned the sublime truth of the growing world: the world sown as a seed and silently expanding and blossoming through countless summers, and bearing the fruit of countless generations; the world of the living God—his vesture and garment—instinct with his life, overflowing with his creative power; the world which was not made but is being made; the unfinished world of perpetual miracle and wonder and revelation. This sublime world of living beauty and force is the witness and record of the continuous putting forth of the creative energy of God.

And the response of the spirit of man to this continuous putting forth of the creative energy of God is registered and preserved in great art. Whenever men cease to be artisans, with skillful but imitative fingers, and begin to express what is characteristic and original in their own personalities, they become artists; for no man can arrive at complete self-expression without transforming the materials with which he works into things of beauty and of power. The source of human creativeness is personality. That hidden, elusive, but imperishable vitality in the soul of man is a force which assimilates, discerns, comprehends, and creates; and whenever this force expresses itself adequately, the work of art is produced. For art is not artifice, contrivance, skill; it is the expression of the spiritual nature in a free, spontaneous, creative mood. It is beautiful; for beauty is the language in which truth speaks when it reaches its ultimate perfection of expression; but the beauty which shines in it is born not only of the body but of the spirit, not only of the hand but of the soul. Whenever truth is so far mastered that it attains perfect clearness and harmony, it uses the language of art. Art is not, therefore, decoration, embellishment, adornment—a loveliness added to truth; it is truth working its way through all material forms into final and perfect speech.

Art sometimes reveals poverty of spiritual deas, and sometimes expresses the lower rather than the higher ideals; not because beauty lends itself by choice to the sensuous or the corrupt, but because the creative energy which it reveals sometimes ebbs. The art of a period does more than reflect its spiritual quality; it exactly measures and reveals it, and is noble or ignoble in theme and manner as the soul of the time stoops or rises. But whether touched with the fathomless beauty to which great spirits have access, or bound within the limits of that lesser beauty of form and color within whose circle the lesser spirit confines itself, it is always and everywhere the register of the creative energy and activity of man. A great spirit like Michelangelo or Dante will use a great language; a smaller spirit like Bouguereau or Verlaine will use a lesser vocabulary; but in the lesser as in the greater work there is the evidence of an energy which has the touch of creativeness. The creative power in men ebbs and flows under the influence of laws and conditions not yet mastered; but whatever creative power there is in men at any period finds its way into some form of art; and art has, therefore, a significance which most men have yet to comprehend. It runs parallel with the divine creativeness in nature, and is the response of the soul to the revelation of the Artist who fashioned it, not only to obey His laws, but to co-operate with Him in the continuous putting forth of creative power.

A divine world must be incomplete; it must be in the process of making, unless

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God is ceasing to act. A great man does not produce a masterpiece and cease from working; there is an impulse within him which impels him to add one noble work to another, not because men applaud, but to ease his own spirit. Because man is made in the image of the divine maker he must always add truth to truth in an unending series of beautiful works. So men rise into higher and more complete harmony with the Infinite. They cannot rest in knowledge of His laws and in obedience to them; they must share His thought and find adequate language for it. Humanity must co-operate with the divine creativeness and match God's work in nature with its own work in art. Whoever looks into the soul of the art of the world from this point of view will get at least a glimpse of the inner relation between nature and art, and understand why men have felt instinctively that art not only secures immortality for those who create it, but predicts immortality for the race.

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The Sunday-School Problem

The "Sunday-School Times" published in February a series of four articles by the Rev. E. Morris Fergusson, of Trenton, New Jersey, on Grading in the Sunday-School. We advise superintendents who are committed to the International Course of Sunday-School Lessons to secure these papers and give them a careful reading. They indicate lines along which great improvement can be made in the teaching quality of schools which use uniform lessons for all classes. Their problem is to harmonize the system of uniform lessons with the organization of the school in grades, after the model of all modern secular schools. The problem is a very difficult one; and Mr. Fergusson appears to us to have done the best that can be done toward its solution.

Nevertheless it appears to us that Mr. Fergusson's solution involves some disruption of the uniformity and some disregard of the grade, and really emphasizes the fact that the two systems—the uniform and the graded—are essentially inconsistent. The glory of the uniform method is thus expressed by one of its enthusiastic eulogists: "A Bible class of 17,500,000 members all follow the same course and study the same lesson every week, every month, every year." A somewhat similar eulogium might be pronounced by a Turk on the system of education formerly, if not still, prevalent in the Turkish Empire, in whose schools all the scholars from five to fifteen were gathered in the same room and under the same teacher, to repeat after him the same verses from the Koran, some without any understanding of the words, others with a little comprehension of their meaning. Under such a system progress in education is impossible—indeed, it is hardly too much to say that it is not even sought. Mr. Fergusson describes admirably, because judicially and without exaggeration or satire, the nature, scope, and aim of the ungraded Sunday-school:

> Each teacher is permanently attached to a class of scholars, whose steady growth carries the teacher through all the years of the school's course. Specialized teaching and a graded course of study are alike impossible in the main school, for no teacher has a chance to repeat this year the lessons given last year. He must move with his class. He is really not so much a teacher as a tutor or governor, set over a certain group of pupils, to be their "guide, philosopher, and friend," as long as they can be persuaded to remain in the Sunday-school. He is to lead them to Christ, his first and most important duty. He is to know and help them personally. He is to teach them what he knows about the Bible and Christian truth in general, and the weekly lessons in particular. He must be versatile enough to change his methods year by year, or his class will tire of him and leave. Under these conditions, the wonder is, not that there are so few good teachers, but that there are so many.

The International or uniform method tends almost irresistibly to this result. The lesson is a homiletical sermonette; the teacher is a homiletical preacher; she does not need to know, and generally does not know, much about Biblical law, history, literature, or philosophy; her object is not to give a systematic acquaintance with the Hebrew people and their message to the world, nor with the Bible as a library which contains that message; it is not educational, but ethical and spiritual. At the end of ten years, after which the pupil generally leaves the school, he knows very little about the Bible; its history and chronology, and the spiritual development of the people whose history it narrates, have not been, could not have been under the system,

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made intelligible. The Sunday-school under this system is not a school, but a children's church; the children come to it in lieu of church, and when they are no longer children they no longer go to it; and, measured by absolute results, as indicated by occasional inquiries into the garnered knowledge of Sunday-school pupils, the student of ten years has learned little if anything more respecting the Bible from the sermonettes in the Sunday-school than his parents have learned from the sermons to which they have listened in the church.

It would be very unjust and very false to say that this Sunday-school has done no good. It has done a great deal of good. It has given the child pleasant and profitable employment for an hour on Sunday afternoon, and pleasant and profitable companionship for a considerably longer period. It has given him ethical and spiritual instruction which he can understand, as he could not understand the sermons addressed by the preacher to his elders. It has brought him under the influence of a gracious teacher, generally a lady, who really has been to him a guide and a friend if not a philosopher, and who has taught him, not, indeed, the Bible, but some of the truths scattered through the Bible. And it has kept him in touch with the church, so that if his pastor is a friend of the young, and his parents are wise and Christian, he finds it easy and natural to transfer his attendance from the Sunday-school to the church when growing years fit him for one and unfit him for the other.

But this is not Bible study. No school, public or private, could for a moment entertain the idea of a uniform lesson to be taught by graded teachers on the faith of Mr. Fergusson that "graded teachers can teach graded lessons from an ungraded passage." No school, public or private, would think of using Mill's "Political Economy" in one grade to teach spelling, in another grade to teach writing, in a third grade to teach grammar, in a fourth grade to teach rhetoric, in a fifth grade to teach political economy, and in a sixth grade to teach ethics. Our Sunday-schools cannot be made true Bible schools by continuing a uniform series of lessons for all pupils of all ages, and adding supplemental Bible lessons, or selected hymns, or a catechism, nor even by appointing graded teachers to teach graded lessons from an ungraded passage. The conception of the Sunday-school must be revolutionized; it must no longer be a children's church; it must become a true Bible school.

The object of the school must be clearly recognized to be, not an immediate ethical or spiritual result, but a broad and scientific acquaintance with the Bible, in the faith that such acquaintance will itself contribute to the ethical and spiritual life of the student. With this object kept steadily in view, the Bible must be regarded, not as a magazine of suggestive passages helpful to life, but as a body of law, history, philosophy, and literature. The stories of the Bible which Hebrew mothers told their children many centuries ago must be retold to the children of today, for the sake of the lessons which they contain. There is no other folk-lore in literature comparable to the Hebrew folk-lore, if it be taken and used as such. The history of Israel must be taught in a course to children ready for historical study; but it must be taught from start to finish, from the legends of the Creation and the Deluge down to the upbuilding of the Christian churches narrated in the Book of Acts. The literature of the Hebrew people must be taught to classes who are competent to study literature, and it must be taught, not in isolated texts and paragraphs, but in books. The "epic of the inner life," the Book of Job, must be compared with the epic of the outer life, the wanderings of Ulysses; the proverbs of Solomon must be compared with the proverbs of other nations, and their moral wisdom made clear; the Hebrew lyrics contained in the Hebrew hymnal must be compared with those of other peoples, and the distinguishing characteristics of the former interpreted and exhibited; the passionate eloquence of the great prophets must be shown by reading their orations in the light of their times; the ethics and the theology of the Hebrew people must be taught and applied to our time, not by hammering out a few selected gold nuggets into very expanded and very thin gold leaf, but by tracing the development of law from the crude standards of the Book of the Judges to their divine ideal in the Sermon on the Mount; and the development of Israel's hope, from the provincial patriotism which expected

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the triumph of Israel in the subjugation of the Gentiles, to the spiritual fulfillment of more than she ever expected in the coming of the Christ, and the promised subjection of Jew and Gentile to the Father of whom every family in heaven and on earth is named.

Such a system as this is inconsistent with uniformity of lessons. It involves a different conception of the school, a different purpose in conducting it, a different arrangement of the lessons, a different classification of the pupils, different methods in teaching. The Bible must be studied in continuity, not in fragments; the lesson must be adapted to the capacity of the class which takes it up; the scholar must not be permitted to choose his teacher nor the teacher her pupil; the pupil must not remain in a class whose lessons he has learned, nor pass from it until he has learned its lessons; the teacher must be more than gracious and even pious—she must know something about the Bible which she is attempting to teach; there must be a Normal Class to give the teachers instruction; and, above all, the minister must himself know the Bible scientifically, and be able to guide a system of scientific instruction in it.

This is the Sunday-school which the Church needs and which it must have, if it would recover the respect and the influence which its failure to keep up with the progress of the age is alienating.

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The Spectator

While in Chester last summer the Spectator ran across a curious case of the prophet without honor in his own country—or, perhaps better, the celebrity with but scant recognition in his own family churchyard. There is a charming, picturesque drive of eleven miles from Chester to Wrexham, the nearest town of North Wales. Wrexham is interesting, to Americans at least, as the burial-place of Elihu Yale. This fact gives the visitor a reason (so many people when abroad feel that they must have a reason for choosing one place rather than another, to "square it" with their travel conscience) for driving or wheeling to Wrexham rather than to some other town eleven miles away. Having had some experience in expeditions of the sort, and finding that Baedeker dismissed Wrexham with a line or two, not deeming worth the mention its selection as the place of Governor Yale's burial, the Spectator put a few preliminary questions to the people at his Chester hotel. But they were as ignorant as Baedeker, and seemed never to have heard of Yale, man or university—pretty good proof that few truly patriotic Yale men chancing that way had taken a like interest in "Saint Elihu's" last resting-place.

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The Spectator found the Wrexham church a fine specimen of fifteenth-century architecture, but no one of the two or three persons whom he questioned at the entrance to its large churchyard could tell him in what part of it Elihu Yale was buried, or apparently knew who he was. The walls of the church are literally covered with tablets commemorative of various worthies, bygone and recent. But, after a diligent search, these numerous tablets proved to be as contemptuously silent as Baedeker regarding Governor Yale. This omission, so it seemed to the Spectator, offers a pleasurable opportunity to some patriotic Yale man or to the Yale corporation. Further search in the churchyard itself disclosed the grave near the north wall. An iron railing now incloses the altar-tomb, a block apparently of red sandstone. It is in good condition, since it was restored a few years ago by the Yale corporation, but is hardly more impressive than many stones, similarly railed off, to be found in New England country graveyards.

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If Elihu Yale had been merely the man who chanced to bestow £562 12*s.* on a struggling colonial college at a critical time in its history (the largest individual gift Yale received until the Perkins gift of $10,000 in 1837, as noted by Professor Franklin B. Dexter in his interesting monograph), thus probably saving the college from extinction and perpetuating his own name in that of a leading American university, the small account made of his grave might be explained by the typical English indifference to everything un-English. But Elihu Yale was in his day,

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if not a "personage," at least a person of position and importance. He was among the first of those returned "Indians" of whom Thackeray loves to gossip. As governor of Fort St. George (Madras) he made England's submission to "the great Mogul"—the last monarch of India to receive an English submission—and later conducted a successful naval battle against the French. He brought home with him a fortune of $900,000, lived lavishly in a fine London residence, had a rare collection of works of art and jewels, and secured for his daughters aristocratic marriages, one into the family of the Earl of Guilford and another into that of the Duke of Devonshire. That, despite such claims as these to mortuary distinction, he missed the "storied urn or animated bust" is an anomaly not at all English. To us in America the most interesting anecdote of Governor Yale—and many anecdotes of all sorts are told—is that of the broad ground on which he justified himself when taxed as a loyal Churchman with his gift to Yale, an "academy of Dissenters"—that it is the business of good men "to spread religion and learning among mankind without being too fondly attached to particular tenets, about which the world never was, nor ever will be, agreed."

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But Elihu Yale is by no means the Spectator's sole association with Wrexham. That market town must always recall to him a most unpleasant little incident of a most unpleasant little inn, called the "Wyncliffe Hotel"—why should an inn be called a "hotel" (something rather common in England these days when we in America are harking back to "inns"), and why should a most commonplace inn have such a pretentious name? The coffee-room was full of "bagmen" and flies—more flies than the Spectator saw all told in all the rest of England—when he went in for his lunch. Of course the lunch was the inevitable cold joint, fowl, and cheese, often unappetizing, at least in summer. As the Spectator waited in hungry disgust, he wondered why Hawthorne calls lunch "the most delightful of English institutions, next to dinner," and encountered the incident. It concerns another British institution, the clergy, but, he fears, has been greatly over-introduced. This particular "parson" was a huge, strapping, beefy man, who strode in, seated himself in the one easy chair, ordered a glass of brandy, pulled out a paper, and began to read. Behind him, some feet behind, crept in Mrs. Parson, the meekest of thin little women, who perched herself uncomfortably on the edge of a sofa, stared at vacancy, and uttered never a word. For some fifteen minutes the parson sipped his brandy and read his paper, as oblivious of his wife as if she were not in the same room. Then he got up, paid for his refreshment, motioned a departure, and strode out, leaving the wife to follow as meekly as she had entered and waited for him. The incident, though illustrative, was of course quite exceptional. But in America, so the Spectator flattered himself, it would be next to impossible to encounter a husband, much less a clerical husband, so cynically indifferent to the opinion of strangers as to be thus openly boorish to a wife.

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As a set-off in types, the Spectator ought in fairness to mention one, that of an "old peasant woman," by English nomenclature, he supposes. In her tiny cottage he could almost say he was her guest for two days, so hospitable was his reception. Owing to a delayed telegram, he did not learn, until arriving late one Saturday afternoon at Tintern Abbey on the Wye, that the Beaufort Arms was more than full. It was August, when all England takes its holiday—with no trains and twelve miles from anywhere. The only alternative to a trip into the unknown was the half of the tiniest attic room in that tiny cottage (the Spectator had a companion), beside which an ocean steamer's small cabin seemed roomy. The decision was quickly made, for the Spectator had always had a fancy to try a real English cottage, and this was typical, no less than the hostess, looking just like the representative picture one sees of such cottages, even to the carefully trained vine. Every one knows the "perhaps-I-can-accommodate-you" manner the unknown "summer boarder" often encounters under similar circumstances here at home, the suspicious assertiveness of equality, accompanied by a care to take all the care in the contract but not one bit more—summed up recently

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by Mr. Howells in his description of summering in New Hampshire, when he quoted the retort of a "native" whose laundering had been criticised: "I'll wash you and I'll iron you, but I won't take none of your sass." Irritating as this spirit is at times and amusing as it is at others, only snobs would not prefer it to that obsequiousness of servility so offensive when encountered in England. But of servility, though her manner was respectful, the Spectator's hostess had not a trace. While never obtrusive, she had a constant anxious interest to make him as comfortable as she could—in the matter of hot water, for example, and of a spick-and-span cleanliness, and a genuine desire that he should carry away a pleasant impression of the hamlet which had been her home for perhaps sixty years. She was proud that he climbed up on Sunday to the little church perched high above the valley and heard an interesting sermon—a very modern one on David, preached in the last place where one would expect to hear the new theology—a sermon that she herself pronounced very "learned" and "fine." And she had her little confidences to give; her regrets that forty years ago she had, from love of the valley and dread of the unknown, persuaded her husband not to emigrate to America, as he was "minded to," where some of her neighbors had gone and found prosperity, one of them sending back often as much as £50 a year to the old home. It was all so simple and natural in its cordiality of welcome to a stranger that the Spectator counts it one of his most charming experiences of English heartiness.

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A Sunday at Tintern Abbey is a refreshment and a delight, especially to one wearied with travel and sightseeing. Of the Abbey itself the Spectator will attempt no description. Its main walls are so well preserved that, once within, one loses the sense of the ruin it presents from without, and feels, but for the roof of sky, that he has entered a habitation and may at any moment, as he wanders from church to cloister and chapter-house, meet one of those old Cistercians who here lived and worked and strove and died in their self-chosen isolation hundreds of years ago. Occasionally one sits down to rest and tries to reconstruct it all and think out its meaning. Then, baffled, so out of touch is it with what we Americans call living, he looks up and out through some lofty window at the hills which shadow the Abbey unchanged, standing, as they have stood in all its long progress to decay since its uniquely beautiful site was first chosen, the constant witnesses of its sealed history. In such a presence he recalls with a new sense of its reality Ruskin's distinction between the merely beautiful and the truly picturesque, the latter's suggestion of sublimity. "How cold is all history, how lifeless all imagery," Ruskin exclaims, "compared to that which the living nation writes! How many pages of doubtful record might we not often spare for a few stones left one upon another!"

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There is something an American never quite learns to understand—the frequent English failure to appreciate this distinction. One often encounters Englishmen to whom ruins are merely beautiful. Under the shadow of Tintern Abbey itself, an Englishman jocosely remarked to the Spectator that he could not see why "one of your millionaires does not buy and transplant a ruin or two," since so many Americans paid so much "just to see ruins." The Spectator recalled this remark later at Oxford when, one afternoon, after standing some time before the beautiful Church of St. Mary's, associated with Newman and the High Church movement, he made an attempt to get in. All the doors were locked, and no one could tell him where to find the man with the key. After a fruitless hunt of a half-hour, in which many kindly suggestions of direction were acted upon in vain, he gave it up until the next morning. But what struck him most was the evident air of tolerant surprise with which his wish was regarded. He had seen the fine exterior of the church, and the inside of one fine church was very much like that of another; why, then, did not the exterior suffice him? The whole thought of association, of the desire to stand within the walls where Newman had preached, was lost on those of whom he inquired, and that, too, in Oxford.

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Hebrew Prophets and American Problems

The Nature of Hebrew Prophecy[1]

By Lyman Abbott

SAYS George Adam Smith: "In vulgar use the name 'prophet' has degenerated to the meaning of 'one who foretells the future.' Of this meaning it is, perhaps, the first duty of every student of prophecy earnestly and stubbornly to rid himself. In its native Greek tongue 'prophet' meant, not 'one who speaks before,' but 'one who speaks for, or on behalf of, another.' It is in this sense that we must think of the 'prophet' of the Old Testament. He is a speaker for God. The sharer of God's counsels, as Amos calls him, he becomes the bearer and preacher of God's word. Prediction of the future is only a part, and often a subordinate and accidental part, of an office whose full function is to declare the character and the will of God." [2]

I ask the reader of these papers to comply with this counsel, and earnestly and stubbornly to rid himself of the idea that a prophet means one who foretells events. The Greek word *prophetes* (προφήτης) does not justify this interpretation. It means, primarily, not one who speaks before, but one who speaks on behalf of another. The Hebrew word of which it is a translation has the same significance. That the prophets did not regard themselves as foretellers is clear from the character of their writings, only a very insignificant part of which is taken up with predictions of any kind. In those predictions they did not always agree with one another, and the events do not always occur as they were anticipated. When Jonah told the people of Nineveh, "In forty days Nineveh shall be destroyed," he foretold what did not come to pass. "God," says the sacred writer, "repented of the evil that he had said he would do unto them," and, as a historic fact, Nineveh was not destroyed for many years after the date at which, according to the story, the prophecy purported to be delivered. Nor did the prophets themselves regard accuracy of prediction as the test of their prophecy. On the contrary, they distinctly repudiated this test. One of the greatest of the prophets, the author of the book of Deuteronomy, written six or seven centuries before Christ, by an unknown author,[1] declares that though the prophet has accurately foretold future events, and his witness is historically sustained, if his teaching does not sustain loyalty to Jehovah, not only is it to be counted of no value, but he himself is to be counted worthy of death. "If," says he, "there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death." [2] If the prophet's message is luminous with truth, if it is inspiring, if it presents to the people a grander conception of God than they have before entertained, and calls them back to a more righteous life in his service, then, and only then, is the messenger to be accepted. Not by any magical quality, but by its religious spirit and

[1] This introductory article will be followed by papers bearing the titles: Amos, the Prophet of Righteousness; Hosea, the Prophet of Mercy; Micah, the Prophet of the Poor; Isaiah, the Prophet-Statesman of Judah; Jeremiah, the Prophet of the Dispersion; Ezekiel, the Prophet of the Captivity; The Great Unknown, the Prophet of the Promised Restoration; Haggai and Malachi, the Prophets of the New Puritanism; Joel and Zachariah, the Prophets of the New Ecclesiasticism.

[2] "The Book of the Twelve Prophets," Vol. I., p. 12.

[1] Here, and throughout this series of articles, I assume the view of modern critics on questions of date, authorship, and, where they agree, interpretation, without discussing or even intimating contrary views. It does not come within the scope of these articles, which are literary, not critical, to go into discussions on these and kindred questions.

[2] Deuteronomy xiii., 1-5.

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character, is the teaching of the prophet to be measured. Such is the standard which the prophets themselves raised as that by which all prophetic writings are to be judged.

It is not difficult to see how the other conception, that the prophet is primarily a foreteller, became prevalent. In the first place, he was in some sense a foreteller. There are two ways by which an individual or a nation may determine a course of action in a time of doubt; two ways, for example, by which we may judge in our present National crisis what course America ought to pursue. We may consider the condition of the Philippines and their relation to us and our interests, and may ask ourselves what course toward them will promote our welfare, what will be safe or what advantageous for us, what is likely to be the result next year, or for the next twenty-five years, if, on the one hand, we annex the Philippines, or if, on the other hand, we let the Philippines go. We may try to stand on the edge of the year, peer into the future, and determine what any specified course will bring forth. This is the method of the opportunist, the man of expediency. We may, on the other hand, ask what do justice and liberty demand, what is the duty of America toward a half-emancipated people, what opportunity for service is given to us, how can we best promote that kingdom of justice and liberty which God has enabled this Nation first to establish within its own borders, next to extend over this continent, and now, apparently, to push forward among the islands of the sea. Asking this question, we can enter upon the course which the answer to this question indicates, with courage, not because we think we see good coming from it to ourselves, but because we believe that good always inures to those who walk in the paths of righteousness.

The second was the course which the Hebrew prophet pursued. He was never an opportunist, he never even attempted to consider what the result of any proposed action would be to-day or to-morrow. He considered only what was just. Or, if he discussed questions of expediency, he determined them by the fundamental principles of righteousness. This made him a foreteller. When Thomas Jefferson, long before he or any other man could have anticipated the Civil War, looking upon slavery, said, "I tremble for my country when I reflect that God is just," Thomas Jefferson was a true prophet, not because he had a magical vision of future events, but because the sense of divine justice and the consciousness of human iniquity made him feel sure that unless the Nation rid itself of its iniquity it would suffer penalty inflicted by divine justice. Endow any man with a keen sensitiveness to moral principles, give to him intellectual capacity to apply those principles to national life, equip him with the insight which enables him to understand the inward and real life of the nation, and he will be equipped with the foresight which will enable him to see—not in detail, but in a large way—what will be the future of the nation.

Thus the prophet, because he perceived that God was just, because he perceived the divine principles which rule in the world though the world understands them not, because he understood the relation of the national events in the midst of which he lived to the divine law and the divine lawgiver, was able to forecast the future. He did this, not by standing on the edge of the century and peering into the centuries to come, not generally, if ever, by listening to some message whispered into his ears, as, according to the Mohammedan legend, the dove whispered the message into the ears of Mohammed, but by his knowledge that national well-being follows national righteousness and national death follows national iniquity, and by his further perception that, in a few faithful men willing to suffer for truth and righteousness in an epoch seemingly given over to the corruption of covetousness, there is a salt which will save the corrupt nation, a light which will lead it through its gloom to the day of the Lord. And because the prophet's predictions seemed marvelous to men who do not understand the inexorable operation of divine principles in national history, their attention was diverted from those principles which formed the subject matter of the prophet's message to those apparently more marvelous predictions which were incidental to it. Hence, too often the students of prophecy have read the books of the Hebrew prophets, not to see what great fundamental principles they

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inculcate, what are the laws of national life which they make clear, and which may be justly applied in our time and to our Nation, but to see how strangely their predictions correspond with events long posterior to them.

This habit of dwelling on the marvelous has been strengthened by the rabbinical habit of reading into the Old Testament books what was not in the mind of their original writers. This rabbinical habit affected to some extent the writers of the New Testament books themselves. Thus, for example, Hosea, pleading with Israel, and setting before it the mercy and love of God, illustrated by the historical fact that God loved Israel when it was weak, feeble, good-for-naught, says, "Out of Egypt I called my son." It is as if the prophet said, speaking in the name of Jehovah, I knew you while you were still in bondage, and I chose you as the nation to bear the message of religious truth that God is and that he is a just God; for this purpose I chose, not the Phœnician race, mother of literature, not the Egyptian race, at once cradle and grave of civilization, not the Babylonian or Chaldean or Persian race with its wealth of territory and its concentration of power—I called you out of your bondage, a set of weak, willful, worthless slaves. When, seven centuries after Hosea has uttered these words, the little boy Jesus is taken down into Egypt by Joseph and Mary, and brought back again, Matthew seizes this phrase, "Out of Egypt I called my son," and applies it to the return of Jesus from Egypt to Galilee. It is a rabbinical use of a prophetic writing. It is quite clear from the reading of the book of Hosea itself that Hosea's reference was historical purely, that it referred to the past, not to the future.

A still more striking illustration is afforded by one of the prophecies of Isaiah. Ahaz was a weak king, wicked in his weakness, and the nation was sinking under the weight of corruption which he had not the resolution to resist. Isaiah protests in vain against the policy of Ahaz, which is bringing ruin upon the nation. Ask, says Isaiah, any sign you please, and it shall be granted to you as a witness that I am speaking for Jehovah. Ahaz, self-willed and determined to pursue his own course, replies, "I will ask no sign," and, piously veiling his self-will with the phrase, adds, "Neither will I tempt the Lord." Then to him Isaiah replies with indignation, "Jehovah himself shall give you a sign: a young woman shall bear a son, and call his name God-with-us, and before he is old enough to refuse the evil and choose the good, the land of whose two kings thou art sore afraid shall be unpeopled, and the Lord shall bring upon thee, and thy father's house, days that have not come from the day that Ephraim departed from Judah [that is, since the division of the kingdom]; even the king of Assyria."[1] There, again, the primary meaning of the prophet is plain: on the one hand, the kings of Syria and Israel shall be defeated and their lands overrun and desolated; on the other, Ahaz shall see the result of his policy in the desolation which it will bring to his land. Seven centuries later Jesus is born, as Matthew believed, the promised Messiah, the true Immanuel for whom Israel had long been looking, the God-with-us who was to bring salvation to the race. And he seizes these words of an ancient prophet and applies them to the event of his own time.[2] In fact, Jesus is not called Immanuel, either by the angel who foretold his birth, by his mother, by the people among whom he lived, or by subsequent history; nearly or quite seven centuries elapsed between the desolations of war which Isaiah had foretold and the birth of Jesus; nor is there any adequate reason to think that Isaiah had, when he wrote, any anticipation of the birth of Jesus of Nazareth, to occur so many hundred years after his prophecy.

Let the reader, then, of these papers understand, whether he agrees with it or not, the writer's point of view. This is that, though a prophet does sometimes predict, and though his prediction is sometimes wonderfully fulfilled, his prediction and its fulfillment constitute neither the measure nor the value of his prophecy. The prophet speaks to fear, warning men of danger; he speaks to hope, inspiring them to life; but he does not to any great extent give detailed information respecting events to come. This is not his function; for no such purpose was he sent into the world. He is not a foreteller, but

[1] Isaiah vii., 10-17.
[2] Matthew i., 22, 23.

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a forth-teller. He speaks, not of the future, but for another; and that other, God. "Just as a dumb or retired person," says Ewald, "must have a speaker to speak for him and declare his thought, so must God, who is dumb in respect to the mass of men, have his messenger or speaker; and hence the word 'prophet,' in its sacred sense, denotes him who speaks, not of himself, but is commissioned by God."[1] In this sense prophets have lived from the time of Moses to the present time. Every true Christian teacher ought to be in some sense a prophet, not forecasting future events, not foretelling what is to happen, but communing with his God, and getting direct from the Father the message which he presents to those who listen to him, because he is the interpreter of another; and that other, God.

The prophets of the Old Testament, then, are, first of all, men of God. Not men who have reached the conclusion, by philosophical inquiry, that there is a God, but men who have talked with him, walked with him, lived with him, and received their message from him. There is something said in the Bible about prayer, or man's speaking to God; there is much more said about inspiration, or God's speaking to men. These Hebrew prophets were men with whom God talked, men who came forth from God, bringing their message from him. In this faith they speak. Because of this faith they were accustomed to say, "Thus saith the Lord." "Hear the word of the Lord, ye rulers of Sodom," cries Isaiah.[2] "The Lord God hath spoken, who can but prophesy?" says Amos.[3] The extent to which this consciousness of the divine presence underlies the speech of the Hebrew prophets is indicated by the fact that the single phrase "Thus saith the Lord" occurs more than two hundred times in the Old Testament.

And yet we are not to forget that this message which came forth from God came into, not merely unto, the prophet. It became a part of his nature, and came forth from him mixed with his own thoughts. It partook of his own nature. These prophets were no machines, no amanuenses writing at dictation. They were men inspired with God's spirit, conscious of God's presence, possessing some thought or feeling or passion which they believed was God given, and bringing their message to their people in their own language, and colored by their own personality. The differences in the form and even the spirit of their utterances is quite as great as is to be found in the utterances of any other class of writers. The sternness of a Carlyle is in Amos; the gentleness of a Whittier is in Hosea; the popular enthusiasm of a Wyckliffe is in Micah; the statesmanlike quality of a Cranmer is in Isaiah; the pathos of a Tennyson in his most pathetic moods is in Jeremiah; the radiant happiness of a Browning in his most optimistic moods is in the Great Unknown. God speaks in these prophets, but if we would understand their message we must understand the men.

And we must understand the age in which they lived and the conditions under which they wrote, for they are pre-eminently men of their age. Concerning the events of their age they speak; to the men moved by those events they bring their messages; by those events they are themselves educated. It is, therefore, necessary to study them in connection with the events in the midst of which they live, and concerning which they speak. Without some knowledge of their times, their utterances are often sure to be misunderstood, and not infrequently are almost unintelligible. As it would be impossible clearly to comprehend Jeremy Taylor's "Liberty of Prophesying" without any knowledge of the life of England in the seventeenth century, Dr. Eliphalet Nott's famous sermon against dueling without knowing the story of Hamilton and Burr, the anti-slavery poems of John Greenleaf Whittier and the anti-slavery addresses of Theodore Parker and Henry Ward Beecher without knowing that slavery existed in republican America, so it is impossible to understand the scathing denunciations of Amos, the tender pleadings of Hosea, the manly and virile pathos of Jeremiah, the hopeful visions of the Great Unknown, the Puritanism of Malachi, and the ecclesiasticism of Zechariah, without knowing the history of Israel from the days of Jehoshaphat to those of the Restoration after the exile.

Something more, however, than an understanding of great religious principles and the great national events to which the prophets apply them is necessary to

[1] "Prophets of the Old Testament," page 8.
[2] Isaiah i., 10. [3] Amos iii., 8.

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a comprehension of the prophetic teaching. Spiritual sympathy with them in their struggle against the vicious tendencies of their times is necessary to a comprehension of their spirit, and, except as their spirit is comprehended, their teaching cannot be. Each of them might have said to their auditors, as Paul to the throng at Lystra, "We also are men of like passions with you." They were men, and into their human life the reader must enter, sharing it with them. Patriots were they, loving their country with devotion; but they loved righteousness even more, and when they saw their country growing corrupt, they denounced the corruptionist, however high in station, with the fiery indignation of men who, because they love Jehovah, hate that which is evil. They shared the fears and hopes of the men of their time, and yet had an experience both of fear and of hope which transcended that of the commonplace auditors to whom they addressed their warnings and their encouragements. Men of great courage of conviction were they—none braver in human history than these ancient Hebrew prophets: Elijah denouncing King Ahab, and challenging him to conflict before the people; Nathan going to King David with his parable and saying to his face, "Thou art the man;" Amos breaking in upon the high festivities of the people with his message of stinging rebuke; Micah denouncing the rich for their oppressions of the poor. Great men were they—among the greatest of the world's leaders: sometimes statesmen, yet never politicians; sometimes poets, yet never sentimentalists; great thinkers, but never mere scholastic philosophers; reformers, yet not impracticables; historians, but neither partisans nor opportunists.

Each had his peculiar message—Isaiah the wisdom of maintaining political independence, Amos the supreme value of righteousness, Hosea the divineness of pitying love, the Great Unknown the redemptive power of suffering. Yet a common truth runs through all their messages and makes of them one great message: that God is a righteous God; that he demands righteousness of his people and that he demands nothing else; that no forms or rites or ceremonies can possibly compensate for wrong-doing; that whatever individual and whatever nation conforms to the laws of righteousness secures the favor of God, and, in that favor, is assured of strength, life, well-being; that whatever individual and whatever nation disregards those laws insures for itself penalty, and, if it repents not, destruction—this is their message, repeated with every variety of inflection which varieties of temperament can produce, and applied with every change of application which changed circumstances can demand.

The Italian Republican Prisoners

By Minna C. Smith

THE spirit of Mazzini is not dead in the Italian land. But the men who were carrying on the "Italia del Popolo" of Milan—the newspaper founded by him—are to-day suffering in Italian prisons because of their faith in human progress, in the dignity of free institutions, and in the republican tradition of Italy.

The recent amnesty to prisoners enduring sentences of two years or less was granted by King Humbert in response to the unanimous demand of the city governments of Milan, Naples, and other cities, backed by the petition of hundreds of thousands of Italian citizens. Public opinion of other nations had also made necessary some pretense of clement action, since protests from the United States and England and from the International Congress of Journalists at Lisbon had made themselves heard in the Quirinal. Three thousand short-term prisoners have been freed; but other thousands, under sentence of three, six, twelve, or fifteen years, are still suffering tortures worse than those of the political prisoners of 1851, when Gladstone roused the world to the horrors of the Neapolitan prisons. The Italian prisoners in the horrible exile of Assab are infinitely worse off than Silvio Pellico was in the historic Spielberg.

The honored and beloved republican leader of Milan, Dario Papa, died two

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years ago. About twelve years before his death he returned to Milan, after a two years' stay in the United States, with very strong republican convictions. He had been a monarchist, and he had come to this country in the conservative interest. It was believed that his brilliant pen would prove a power in ridicule of free institutions, and in support of those which are now crumbling in Italy. But his open mind and generous nature found in the principles of our democracy the hope of progress, and he went home with his whole political attitude changed. During the year that followed his return he met in Milan a young American woman, Miss Fidella Dinsmore, of Chicago, a daughter of one of the first among American women to undertake the studies of the higher education in mathematics and in law—an educational leader of her time. From this good Presbyterian mother of strong character and clear intellect was inherited the gentle but forceful personality of the little Italian citizen who is now engaged in arousing American public opinion and moral support for the Italian republican prisoners. When Miss Dinsmore became the wife of Dario Papa, the marriage made an Italian citizen of this American girl of Michigan birth and Illinois rearing. Her fervent republicanism confirmed the growing convictions of Dario Papa. He retired from the old "Italia," of which he was editor, declared himself a republican, and revived Mazzini's "Italia del Popolo," which became the leading republican newspaper of Italy. In two years the conservative "Italia," which had struggled to live under other management, was no more. Dario Papa reorganized the Italian republican party. His journal would not support the candidacy of any men who were not willing to declare their republican principles. When he revived the "Italia del Popolo" in 1890, there was not one openly avowed republican in Parliament at Rome. When he died, in 1897, there were twenty-six declared republicans in Parliament. A republican city government in Milan was elected in 1895, numbering several members of the staff of the "Italia del Popolo." This was dissolved by Crispi, and a procurator appointed. Some of those men were afterwards elected to Parliament. It was determined by the monarchy to stifle this free spirit of the Milanese. There was a fine example of this spirit on one occasion in 1894. Dario Papa made one of his rare speeches on Italian politics and economics in one of the theaters of Milan. A telegram came from Crispi's Government not to permit the meeting, The monarchy's agents in Milan replied that it would make less trouble to permit the meeting to go on, as a great crowd had assembled, and Dario Papa was much beloved in Milan. People wished to hear him. The Crispi reply was that Dario Papa might be permitted to speak, but that the censor must sit upon the platform near him, and stop him if he said anything whatever against the monarchy. The speech was made to an overflowing house. The orator described the sufferings of the Italian people, and the political conditions which have created and enhanced their misery. "And all this," he cried, "all this we owe to the House of Savoy!" The censor, an old Conservative friend, went across the stage and patted the speaker on the arm warningly. "And you all see," cried Dario Papa instantly, "you all see that I am forbidden by this representative of the House of Savoy to say that all this we owe to the House of Savoy!"

Dario Papa, whose health had been broken in the struggle for liberty, died. The death of Cavalotti, who was returning to his early republican ideals, followed a year later. But this famous leader of the Left died in a duel which is looked upon by many well-informed Italians as little less than murder. Men of Latin nations do not often now fight political duels to the death. Cavalotti was, however, killed on "the field of honor" last year by a man named Maccola, who has since been in high favor at the court of King Humbert.

May came, and the labor demonstrations of the hungry people were at hand. With the excuse of the riots which were largely excited by soldiers firing upon unarmed citizens and upon women and children, the Italian Government declared a state of siege, arrested and imprisoned thousands of political prisoners. In Milan a long and strong resistance was made, and the streets flowed with blood for days, while men, women, and children were shot down, and hundreds were crowded

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into the old mediæval castle. For four days a thousand men and women were kept crowded into one dungeon, without food. There were no exits; the soldiers on guard were changed every two hours, because, outside that dungeon, they could not endure the foulness of the air.

Among those who suffered in this castle and were afterward condemned by court martial to long terms of imprisonment which they are to-day enduring were the members of the strong little republican group in Milan who had worked with Dario Papa for a number of years, trying to inform the Italian people of the causes of economic miseries. All the men who were formerly associated with him on the "Italia del Popolo" of Milan, now suppressed, were condemned. Carlo Romussi, editor of the "Secolo," which has the largest circulation of any newspaper in Italy, is also in solitary confinement, under a sentence of four years.

The place of Dario Papa as editor-in-chief of the "Italia del Popolo" was taken, when he died, in February, 1897, by Gustavo Chiesi, author of "Quei di Valsano" and other well-known Italian novels. Chiesi took the place somewhat reluctantly. His tastes were for the life of a man of letters rather than for the life of a journalist. The stress of responsibility was great for the editor of a paper of the avowed principles of the "Italia del Popolo." This paper, founded by Mazzini in 1848, had been revived by Dario Papa in 1890; and this honored and beloved man kept the breath of the spirit of liberty alive in the Italian press as long as he lived, in spite of the rigorous censorship and frequent suspensions which attended his educational work. Gustavo Chiesi is now suffering heroically for his devotion to duty in editing the paper since the death of his chief. This upright gentleman and scholar is in the prison at Finalborgo, between Genoa and San Remo, condemned to six years of solitary confinement. The prison at Finalborgo is an old monastery converted into a prison—a damp and horrible place.

Gastone Chiesi, his younger brother, was fortunately not in Milan at the time of the troubles, and presently went to Paris. He was none the less condemned by the military court martial in Milan to fifteen years' imprisonment, which means in his case continued exile. The life of an Italian political refugee was not easy even for men like Mazzini or the elder Rossetti.

Another refugee is Eugenio Chiesa, who is in London and subject to fifteen years' imprisonment if he should return to Milan. He was a writer on topics of finance, business manager of the "Italia del Popolo," and a prosperous wholesale merchant. He knew that his republican sympathies would make business precarious, but, although reasonably eager for gain, he remained opposed to the vain and costly effort to make Italy seem a first-class military and naval power. Now his business and his home in Milan are a sacrifice, and his young wife and little girl will join him in exile.

It is noteworthy that most of the men who have been active in the modern Italian republican movement are men who have a conscience in regard to their private lives beyond what is usual in Italy, recognizing that the hope of all freedom lies in the freedom of the individual, and themselves practicing a simple and happy domestic morality.

Luigi de Andreis, who is to-day in a prison near Naples, condemned to twelve years' solitary confinement in convict's clothes, with head shaved, and known as "No. 1,712," has been re-elected to the Roman Parliament since his condemnation, as a protest to the Government against the illegality of his trial and imprisonment. This act of free voters should be recognized by the Italian constitutional government; but Italy is now, to all intents and purposes, an absolute monarchy. De Andreis was deprived of his civil rights, and his constituency was informed: "To be a republican is to offend the King, and to offend the King is the lowest of crimes." De Andreis was at the time of his condemnation in charge of the Edison electric lighting of the city of Milan, a position which he had held for several years, respected as a citizen of integrity. A witness who appeared for his defense was a Conservative member of Parliament, Giuseppe Colombo, formerly Minister of Finance. His testimony as to the honor and purity of the life of De Andreis was of no avail. The condemned man said at his trial: "I am accused of writing for the 'Italia del Popolo.' My friends have

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accused me of not writing enough for the paper, and I am under the impression that they are right. I am a republican, and if it is criminal to be a republican, then I am a criminal." De Andreis was not permitted to see his wife before being taken to prison. She went to the railway station at Milan in the hope of catching a last glimpse of him, but the guards were ordered to take him by another way.

Bartolo Federici, who is imprisoned for four years in Milan, is also a college man, highly cultivated, and has had the leisure of fortune. He is an excellent type of the distinguished old Italian noblesse, to which he belongs by birth, although his sympathies are with the people. Federici, who is still under forty, has been especially outspoken in his advocacy of a more economic and purer government for his beautiful native land. He is of the school of the philosopher Cattanio, the *intransigente*, who held so fast to the republican principles that he found himself unable to enter Parliament at Rome and so "compromise with tyranny," even after having been elected. Federici married a rich woman of a distinguished family. Signora Federici has proved herself a tender-hearted woman as well as grande dame, since the troubles in May, by her beneficences to the families of poor political prisoners, who are struggling with the problem of getting daily bread, and by visiting those in a distress like her own.

Filippo Turati, the Socialist member of Parliament, who is also a republican, is very ill in prison at Pallanza on the Lago Maggiore. A friend of his, the millionaire Conservative Senator, Edoardo Porro, has a villa across the lake from the prison of Turati, where he is suffering an illness. Here is an extract from a letter written by him to Signora Turati, the mother of this deputy. It comes from the heart of a conscientious man, though a monarchist, and expresses what is felt by thousands of Italians:

> I am experiencing what it is to be confined to my room, ill and unable to work, but I have been in my own house, surrounded by loving care, understood by sensitive hearts. You can imagine the contrast between the gentleness of my confinement and the ferocious, inhuman conditions to which your Philip is subjected. To bring before the heart and mind the thought of men of heart, talent, and exemplary lives subjected to hunger and cold, to every discomfort, to black mental anguish, to solitude, to the deprivation of all that makes noble the life of a man, would bring curses to the lips were it not for the hope of a speedy human reparation. In the meantime I fix my gaze on Pallanza, and I seem to see and suffer with him. You know how widely Philip and I differ in political, religious, and social opinions. We do not meet except on large humanitarian lines, and there I know him to be a victim of tyranny and a martyr!

To clear-sighted American students of international affairs there is a Macchiavellian eloquence in King Humbert's recent release of short-term political prisoners. These are chiefly people who were swept by the soldiers from the streets of Italian cities when martial law was declared last May. It was at that time that the Italian Government took upon itself the functions of an absolute monarchy, arbitrarily setting aside for a prolonged period, as it has often done of late years for short periods, the constitutional rights of the people. Now King Humbert ostentatiously celebrates the new year before the world by opening the prison doors to three thousand prisoners whose sentences would have expired in a comparatively short time. Other thousands of men and women, innocent of anything except a belief in republican institutions and a horror of the corrupt and cruel monarchy, are to-day undergoing the tortures of solitary confinement. Among these are many cultivated leaders of thought besides the Milan journalists—journalists of other cities, professors, doctors, lawyers, business men—known to be in sympathy with republican ideas. In Italy political prisoners are treated worse than in any other country of Europe, except perhaps Russia. Their condition is much worse than that of the lowest criminals in the United States. The prisons now in use are the prisons of the old tyrannical governments, which Italians believed were all torn down after 1871. The cells are like those which are shown to travelers under the Palace of the Doges in Venice as relics of ancient cruelty. A sparing amount of cistern-water, often alive with microbe-organisms, is dealt out to each prisoner each day. His food is less in quantity than that which past governments allowed to the imprisoned. The bread furnished is usually sour and uneatable, except a bit of the crust. The soups, made from the daily rations, are nauseating. The macaroni is bad; the vegetables are the

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refuse of the markets. All are boiled together, without cleaning, in a big, dirty pot, and it is easily credible that men accustomed to gentle nurture find themselves unable to eat the nauseating mess. The prison regulations allow the sufferers to spend a few cents a day extra for food, but even an egg or two costs so much that the small amount permitted does not go far in mitigating the chronic de-nutrition. The prisoner's iron bed is drawn up against the wall by chains during the daytime, so that he may not lie down. His cell is never cleaned; the box placed in it is taken care of only once a day; there is no ventilation; the air is sickening; in the striped harlequin clothes of a convict, deprived of his name, known by a number, permitted to hear from his family only once in six months, the prisoner bears his martyrdom in the name of freedom and liberty. Old convents and castles as well as prisons are used by the monarchy, which had not enough prisons at command for its attempt to stifle free speech against its corruption. These modern-minded men had protested with voice or pen against the misgovernment and over-taxation of the monarchy. They had spoken for the people, for the masses of Italians who suffer by thousands from the "hunger-madness" which is caused by eating nothing but a poor quality of corn-meal mush without salt. Salt, which is a necessary of life with such food, costs about four cents a pound, and the very poor cannot afford it. Salt is a monopoly of the Government, greedy of such revenues, for King Humbert must have his three million dollars a year. It is more than Queen Victoria has for her private purse; it is sixty times as much as our rich United States pays President McKinley. Then there are the incomes of the other members of the royal family; and Italy, desirous of seeming still a Great Power, goes on imitating other nations by building up a costly navy.

Not only in the prisons of Italy are honest men suffering because they protested against all this, but also in the dreadful exile known as the *domicilio coatto*. This is arbitrary exile to a convict colony, without trial of any sort. A man may receive notice to-day that he must leave his family and his occupations and start to-morrow for some obscure island in the Mediterranean, or for the penal colony of Assab. Ferrucio Barsoni, one of the political prisoners now in Assab under the torrid African sun, has succeeded in getting a letter to a friend wherein he describes the sad life of himself and nearly two hundred others "in this infernal hole." The heat, the lack of water, the insufficient food, the complete cut-off of communication with friends, the cruel disciplinary treatment, the slow torture by a Government which forbids the death penalty, the death by his side of beloved companions, are described. Then Barsoni writes: "About thirty of us are occupied gathering stones about the town, and they are accompanied by a squad of Ascari, black soldiers in the service of Italy, who carry their guns with bayonets fixed. We have but one hour a day to ourselves. We go to bathe between two lines of Ascari."

Formerly Italian troops stationed at Assab were guards of the white prisoners, and their pity made them try to alleviate their agonies; but the carabineers have been supplanted by ferocious black soldiers, who seem to enjoy binding and beating prisoners who lose patience and rebel. The Ascari have orders to beat these political prisoners with horsewhips of hippopotamus hide also, if, goaded by their miseries, they show active irritation and impatience.

In these latter days Christendom is slowly coming into a federated understanding of international humanitarian responsibilities. The work of rousing the people of the United States to a livelier sympathy with Italian suffering, and to the moral support of Italy's "prisoners of hope," is led by the widow of Dario Papa. After the death of her husband she returned to her brother's house at Winnetka, near Chicago. But last May, at the time of the wholesale imprisonments, she began to try to make known in her native land something of the undercurrents of Italian politics. She encounters a curious sentimentalism in Americans in regard to the supposed goodness of King Humbert, and an almost childlike romanticism over Queen Margherita and her pearls. She does not discuss the private life, but only the political actions, of King Humbert, and the economic miseries of his kingdom. She admits that he visited the cholera patients in Naples, well protected and

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disinfected, but declines to consider that one well-bruited action a basis for so much virtuous renown. Two of the republican journalists of Milan whom he imprisoned volunteered for service in Naples, went there from Milan, nursed the sick and buried the dead. These were Federici and De Andreis.

Mrs. Dario Papa went to Boston last autumn, and began her first public speaking, making twelve public addresses, including one before the Twentieth Century Club, where she was introduced by Dr. Edward Everett Hale, one at the Parker Memorial, one at Wellesley College, and one at Faneuil Hall. An American Committee of Italian Political Prisoners' Aid was formed, the leading names Dr. Hale, William Lloyd Garrison, Professor L. R. Lewis, of Tufts College, D. C. Heath, and Edwin D. Mead. Forty men and women, citizens of many States of the Union, of names well known in Boston, New York, Philadelphia, Chicago, St. Louis, San Francisco, and cities of lesser size, are now members of the American Italian Political Prisoners' Aid Committee. The names are widely representative; a few of them are: Henry Demarest Lloyd, W. D. McCracken, G. E. Woodberry, Melvil Dewey, W. A. White, Philip S. Moxom, Jenkin Lloyd Jones, F. W. Gunsaulus, John R. Commons, William M. Salter, Minot J. Savage, Mrs. C. S. Longstreet, Minnie Maddern Fiske, Edith M. Thomas, Clarence S. Darrow, Mrs. A. B. Stone, Mary A. Livermore, Alice Stone Blackwell, William Rader, William Morrow, Marshall Snow, C. Ellwood Nash, Clinton Rogers Woodruff; D. C. Heath, Secretary and Treasurer, 110 Boylston Street, Boston.

Mrs. Dario Papa issued in New York, last January, a number of the "Italia del Popolo," as a memorial to Dario Papa, who died on January 23, 1897, and as a protest to the Italian Government against the imprisonment of the members of his editorial staff. Miss Edith Thomas wrote a poem for this number, "The Day of the Living Dead." When Mazzini was editor of the "Italia del Popolo," he was obliged, during a period of its suppression, to bring out the paper in Lausanne and in Geneva. Now, when its liberty-lighted torch burns so low, it is most striking that it is made to flame up once more under the protection of the Stars and Stripes, fanned by the breath of an American woman's devotion to beautiful and suffering Italy.

Hygiene for Pupils

By W. E. Hathaway, M.D.

FOR nearly a quarter of a century I have been a patron and careful observer of our public schools. I think, therefore, that I am perhaps qualified to speak of some of the faulty conditions of school life which tend to interfere with the health of our children.

The curriculum of study is somewhat like a cast-iron mold, into which all the children are alike to be fitted. It is apparent that all do not equally need and will not equally profit by certain branches of study. It is equally clear that some must of necessity be seriously injured by attempting to keep pace with others whose physical and mental endowments are more ample and enduring. The question has often occurred to me, Why should not all pupils pursue an elective course?

The number of studies should be reduced. All competent physiologists are aware that our public schools are attempting too much. Still the work is being steadily increased. Time and nervous energy, for which there is already more than full demand to accomplish the required night work, are also exhausted upon side issues. The strife for grade, so sedulously cultivated, is almost an unmitigated evil. Parents should require children to close books at nine o'clock P.M. and go to bed, in spite of tearful pleadings and protestations that they have so many problems to work and will get a low per cent. if they do not work on.

Children should not be expected or required to study at home. The average time spent in the school-room is quite as many hours as growing children should be kept up to intense mental application. Study required of children beyond this, and at night by lamp or gas light and

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under the sense of fear of failure and disgrace, is a serious menace to their future health and usefulness. Education, however valuable, cannot, in the nature of things, exceed the value of the life which it is to qualify and adorn. Required study should be limited to the time spent under the care of the teacher, and if there are difficulties to be overcome and explanations to be made, the teacher is the one who should give this assistance. Realizing how severe the requirements are, and how very much the children of intelligent parents depend upon them for explanation and aid, I pity those who have no competent home teachers. The schools could be so conducted that those who lack home instruction should not be placed at so great a disadvantage in respect to school work and standing. This difficulty would be corrected, so far as it ought to be, perhaps, if all required study were done in school. Incidentally, we should make a great gain in the health of the pupils.

Now as to school furniture. Some children are compelled to use inappropriate desks—too small and too low. Would it not be an easy matter to set up desks, at the beginning of each term, adapted to the use of the pupils who are to occupy them? If one or two days at the beginning of each term were employed in adjusting desks, would it not be commendable reform? Injured eyes, spinal curvature, contracted chests, complaining stomachs, debilitated hearts, all testify to the importance of giving attention to this subject.

We have little with which to find fault in recent construction of school buildings. Some improvement might be possible in the matter of light; and more in respect to heating and ventilation. Teachers are sometimes inconsiderate in admitting a draught upon children, who must sit still and endure it. Too much light is worse than not enough, in the more destructive effects upon the eyes. Excessive light causes an involuntary closing of the pupilary space; and this is sympathetically transferred to the internal ocular muscles of accommodation which adjust the eyes for near vision. To see well, in intense light, the object must be drawn closer to the eyes than normal conditions require. This stimulates to more intense effort at accommodation and convergence, and rapidly exhausts the nervous and muscular energy of the eye. The continued tension of the eyeball interferes with the circulation of blood in the vessels of the retina, producing congestion and deficient nutrition. From these may develop any form of destructive inflammation or degeneration of visual power. Often structural changes result, disarranging the relations of lens and retina, or changing the curvature and refractive power of lens or cornea, developing astigmatism or myopia—the latter often in a malignant and destructive form which rapidly destroys visual power. Statistics show that while nearly all children enter school with comparatively normal vision, when the high schools are reached twenty-five per cent. are found to have developed myopia while in the universities seventy-five per cent. have acquired the same malformation. I refrain from entering upon a technical discussion of what the arrangement and supply of light should be. This subject has been amply treated by more competent authority. A public demand that the well-understood scientific rules already laid down must be observed is what is more essential.

Great interest is awakened in regard to the water supply of large communities; and vast sums are being invested to meet the public requirements. Still, however, for years to come, we shall probably continue to permit our children, at school, to drink impure water. It would be easy to provide boiled, cooled, and rectified water at very slight cost. For myself, I have no faith in the accomplishment of filtration on a very grand scale, even if it is ever possible. A filter, at best, is apt to be a delusion and a snare. Filtered water is liable to be more dangerous than the same water is before subjecting it to such process. A simple device for boiling, cooling, re-aerating, and clearing water for drinking purposes, which will do its work almost automatically, and with little more attention than a stopcock, could be put into all school buildings at very small cost. Such an apparatus would render any sort of water potable, wholesome, and agreeable; and would banish typhoid fever and many other forms of enteric disease.

Physical training in our schools seems, I regret to say, to be a sorry kind of farce.

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Exercise-rooms, gymnasiums, are provided in most or all buildings, in which some work is irregularly done, and to which the children are permitted to go, possibly three or four times a year, to romp at will. The adequate daily drill that should set them up in accordance with the best ideal of form is mostly omitted; I do not mean to say that it is wholly neglected. No attention is paid to chest measurement or development. No thought is apparently given to the question as to whether the heart is acting normally, or if it has proper room for the performance of its function. Absolutely no effort is made to disseminate correct information in regard to food, or endeavor to see that school-children are properly fed. The pretzel man does a thriving business at the fence; and the petty shops that lie in wait for the children's pennies deal out vile candy, etc., for the destruction of their teeth and digestion.

The type used in text-books of recent manufacture is a great improvement over that with which children were afflicted in former years. They are still, however, too much confined to text-books—always studying *about*, rather than the things themselves. Much more use might, with great advantage, be made of wall-charts. This might be managed to give frequent breaks in the too close application resulting in near vision and cramped positions, and thus secure free play to the lungs and heart.

Oral instruction deserves larger consideration. This involves, to be sure, better qualification on the part of the teacher; but more thorough preparation and higher professional standing means increased dignity and consideration, and ought to mean increased pay.

The teachers are not responsible, to any great extent, for the defects of our educational system. They are required to manufacture, so to speak, so many yards of learning per child in a given time; and must needs push and fume to accomplish the task. It is a grave reflection upon their fitness and fidelity that it should be considered necessary to perpetrate those frequent examinations of the children to see how the process is proceeding. If the student's progress is not apparent in the daily recitation, it is difficult to imagine how any system of examinations can make it more so. Why crucify the little people every sixty days as a means of discovery whether the teacher is working up the raw material with sufficient thoroughness and celerity? With an elective course for each pupil, examinations would be a practical impossibility, and their elimination a joy forever. I think they must have been an invention of the Chinese, and they still flourish in that land of duplicity and moral dry-rot; and there manhood has ceased to exist, save in an outward form. Dr. Hale's recent evidence about the moral delinquency of the student candidates for literary honors is at least but the natural and to-be-expected result of such a system. Who is there, who can do so, who does not recall with delight a quiet country school-house and the teacher who did not know too much or attempt to teach a great deal, but who made school-days a delight, and a little study, mixed with much play, quite endurable? The pupils may not have been impressed with the gravity or the immensity of learning. In fact, they did not learn so vastly much. They simply grew! If they were fortunate in their teacher, they loved her devotedly and were inspired to true and noble thoughts and manly and womanly purposes to act their part worthily in the world. The great influence in the school was the power of a true and sweet personality. Our children to-day are being wrought in the processes of an educational machine. They are the woof of an intellectual warp, or the pieces of a mental mosaic, and count as items of a grand pattern, with small personal consequence and little individuality.

Are we not in danger of destroying the ability of our children to think, by a surfeit of conglomerate information?

They require time to assimilate mental nutriment as well as physical sustenance; and, in respect to one as well as the other, may safely be trusted to obey the laws of nature.

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Books and Authors

Transitional Theology [1]

The transition from old to new forms of thought now going on among orthodox theologians is again exemplified in an elaborate work by Dr. Simon, Principal of the Congregational theological seminary known as the United College in Bradford, England. In his pages the old evangelical view of the Atonement as the central Christian doctrine yields to the view that centers in the reconciliation of God and man as effected by the Incarnation, with whatever was therein involved. Dr. Simon pronounces the very shibboleth of the new theology in saying that "every man is in a very true sense essentially of divine nature." His view of the Atonement abandons old theories of legal demands or governmental exigencies that must be satisfied by a substitute for the guilty. Instead, he holds it to be "a vital potentiation of humanity" by Christ through his life and death, for the fulfillment of the spiritual conditions of reconciliation with God. Dr. Simon again departs from traditional views in holding that the sinlessness of Jesus was not due to the virgin birth (which he accepts), but rather to his maintenance of communion with God through prayer. Rather incoherent with this general way of thinking we deem Dr. Simon's retention of the old doctrine that the human race fell from innocence in Adam, whom Dr. Simon speaks of as "the whole of humanity"—though it would be difficult to prove this from Genesis itself. Nor do we see how Dr. Simon's idea that apart from such a fall it would be absurd to speak of "redemption" squares with his idea that what the fallen race essentially needed was just "to be energized" to fulfill the conditions of reconciliation.

Dr. Simon adopts the unusual but thoroughly correct method of introducing his theology by an exposition of his cosmology. Our ideas of God depend on our ideas of the universe more closely than many perceive. Now, Dr. Simon holds that all things in the universe, man included, are forms of the perennial energy which streams forth from God, and differentiates itself under the guidance of an "immanent idea" likewise differentiating itself. This is monism, and we should take Dr. Simon to be a monist, did he not say he is not. We must regard him as an undeveloped or inconsistent monist. No thorough monist says with Dr. Simon that God created matter "out of nothing," or dissociates from energy "matter" as the stuff that energy enters into. This entrance of the infinite energy of the Creator into finite form Dr. Simon justly recognizes as a true *kenosis*—the term which traditional theology restricts to the special self-limitation by which "the Word became flesh" in the Incarnation. But we are unable to climb to the point of view whence Dr. Simon sees that "as soon as the divine energy . . . enters on its cosmic work . . . it ceases to be under the direct control, or perhaps even open to the immediate knowledge, of God." Monists of every degree will do wisely to rest content with simply affirming the fact of the self-limitation of the infinite within the finite. Explanatory additions carry the center of gravity too high for stability; as when Dr. Simon says that by the kenosis involved in the Incarnation "the Logos reduced himself to unconsciousness," and suspended his conscious fellowship in the Trinity with the Father and the Holy Spirit. Such theologizing seems to us rather of the mediæval than the modern school. So does the partitioning of functions among the persons of the Trinity, which specially attributes to the Father the creation of the stuff or matter for cosmic evolution, to the Spirit the center of cosmic energy, and the center of cosmic ideation to the Logos or Word. Apart from these rarefied speculations, and notwithstanding the points we have noted as a seeming incompleteness of thinking, we none the less regard Dr. Simon as being largely in line with what is best in the philosophy and theology of to-day. His work is worthy of attention from those

[1] *Reconciliation by Incarnation.* The Reconciliation of God and Man by the Incarnation of the Divine Word. By D. W. Simon, D.D., Principal of the United College, Bradford. Charles Scribner's Sons, New York. $3.

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who seek contact with a strong and subtle thinker as a stimulant to their own mental powers.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending April 7. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

ESSAYS AND CRITICISM

It is not easy to characterize the peculiar quality of Mrs. Alice Meynell's essays. Her latest little volume, *The Spirit of Place and Other Essays*, is pervaded by an elusive charm. A good many readers will feel that she lacks simplicity, and those who admire most deeply the quality of her work must concede that simplicity is not its dominant note. She does not record the first impressions; she seems to touch almost instinctively the more remote impressions of places, sounds, and subjects. She is concerned, not with what everybody sees, but with what her mind gives her by association with the things she studies; and yet her style has at times singular directness and force. Some one has said of it that it leaves a tingling quality behind. Her chapters are brief because her work is essentially miniature work. Its characteristics are refinement, delicacy, and subtlety rather than breadth, vigor, and force. She likes to withdraw herself from the obvious aspect of her theme to meditate upon it, to note its more obscure relationships, to follow its more elusive connections with other things, and then to trace them in a style which partakes, in a way, of their remoteness, and yet has precision and definiteness. The pleasure she gives is for the elect—those who are willing to sip a book instead of drinking it. All such will find that she has something to say to them which is neither obvious nor commonplace. (John Lane, New York.)

Miss Mary D. Frost's translation of a volume of studies of *Contemporary French Novelists*, by René Doumic, brings to the attention of American readers another of that group of accomplished critics who have so greatly enriched the critical literature of France during the last decade. The author of these studies does not belong in the same rank with Brunetière, but he shares the intelligence, the disinterestedness, and the quality of appreciation which are characteristic of the best of his contemporaries. His range is a wide one, discussing as he does the Goncourt brothers, Zola, Daudet, Bourget, Huysmans, and Pierre Loti, to go no further. He preserves throughout the judicial temper, although his approach is always sympathetic. He endeavors to indicate the relations of the men about whom he writes to the general movement of literature; and by his insight he sometimes, as in the case of Octave Feuillet, brings the reader to a fresh point of view. The chapters differ very much in point of value and thoroughness; but the volume as a whole has a certain unity because it deals with a group of writers who represent nearly every side of the contemporary literary movement in France. (T. Y. Crowell & Co., New York.)

England in the Age of Wycliffe, by George Macaulay Trevelyan, Fellow of Trinity College, Cambridge, is a valuable study of a notable turning-point of history on the line separating the mediæval from the modern order of thought and things. Green, in his "History of the English People," has thoroughly appreciated the epochal significance of the time of Wycliffe. Mr. Trevelyan, with the advantage of some recently unearthed original authorities, has pursued the subject into further detail, and has made a substantial contribution thereby to history. So far as concerns the political side of the history, the period covered, though eventful, is but a decade (1376–1385), but the history of the religious movement known as Lollardry is followed down to the time of Henry VIII. The English revolt from the Papacy which then took place is shown thereby not to have been merely the work of that monarch, but to have been long in ripening from seed sown in Wycliffe's time. Wycliffe himself is represented as an original thinker, a man of true genius moved by instinct and feeling rather than by logic, and drifting finally into "the life of the enthusiast, who builds for the future and not for the present." (Longmans, Green & Co., New York.)

NOVELS AND TALES

The presence just now in America of M. Édouard Rod, the French critic and novelist, lends particular interest to the

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publication of a translation of his recently written story, *Doctor Naudié's Young Wife*. This is a book of rare qualities. It is simple, natural, unaffected, free from the slightest tinge of morbidity or repulsive realism. It has been described as a study of French Protestantism, but it is rather a study of human nature. Its few characters are clearly drawn; it touches with deep insight motive and temperament; it takes hold upon the sympathy. M. Rod's methods are dignified; his style, singularly lucid in the French, is admirably rendered in this translation by Mr. Bradley Gilman; the creation of character-individuality is at the same time intellectual and objective. (Little, Brown & Co., Boston.)

A historical romance which follows the adventures of a Scotch gentleman who fought for the Stuarts at Culloden, lay hidden in London after that disastrous battle, took service with France, went to Canada, and was present at Louisburg and at the siege of Quebec, could hardly fail to find stirring material. *The Span o' Life*, by William McLennan and (Miss) J. N. McIlwraith, has too much rather than too little of such material. The latter part of the story is much better handled than the first. As the plot develops, it becomes decidedly dramatic and takes hold of the imagination. The story of the fall of Quebec is decidedly graphic and spirited. The book is charmingly illustrated. (Harper & Brothers, New York.)

Another novel written in collaboration is *The Daughters of Babylon*—a somewhat highly colored and too rhetorical love story, by Mr. Wilson Barrett, the well-known actor, and Mr. Robert Hichins, whose versatility as a fiction-writer is illustrated by this venture into a field new to him. The story ends with the capture of Babylon by Cyrus and the return of the Israelites to their own country. (The J. B. Lippincott Company, Philadelphia.)

Mrs. Dougall, the author of *The Mormon Prophet*, has shown in several of her novels a certain leaning to psychology, mysticism, and the border-land between the known and the unknown. The origin of Mormonism is here her theme. She firmly believes that Joseph Smith was "genuinely deluded by the automatic freaks of a vigorous but undisciplined brain, and that, yielding to these, he became confirmed in the hysterical temperament which always adds to delusion self-deception, and to self-deception half-conscious fraud." A study of the "Prophet" from this point of view possesses a curious interest. As a novel the book lacks color and variety, and will certainly not rank with Mrs. Dougall's "Beggars All" or "What Necessity Knows." (D. Appleton & Co., New York.)

RELIGION AND PHILOSOPHY

By actually testing it in the case of a little girl of five years, we are convinced of the unusual merit of *Stories from the Old Testament for Children*, by Harriet S. B. Beale. Mrs. Beale has skillfully blended the modern point of view with the language of the Biblical narrative, and has judiciously seized upon the salient points of the Biblical stories, leaving out such details as would appeal neither to the interest nor the understanding of children. It is a book that will relieve the minds of many conscientious and yet perplexed fathers and mothers. (H. S. Stone & Co., Chicago.)

Among the works of John Knox none is more characteristic than his *History of the Reformation of Religion within the Realm of Scotland*, written between 1559 and 1571. Not a popular book, it has been popularized in a recent somewhat abridged edition by Mr. C. J. Guthrie, Q.C. Knox's spelling has been modernized, while his characteristic English is retained, with suitable explanation of obsolete words in a glossary, if not in the text. Recent biographies of Knox are not wanting, but in none does the reader touch that fearless and noble saint so closely as in his own writings. Numerous illustrations adorn this volume. (The Macmillan Company, New York.)

Modern Interpretations of the Gospel Life is a collection of twenty-seven discourses by the Rev. Adolf Augustus Berle, minister of the Brighton Congregational Church, Boston. They cover a wide range of subjects—New Testament biography, social and political, educational, literary, and the spiritual life. Mr. Berle's style is clear, not ornate; his interest is in the ethical values of religious truth; his attention is alert to the fallacies and abuses of our time; his discourse is characterized by

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good sense rather than by eloquence or rhetorical display. (The Pilgrim Press, Boston.)

The Origin of Sin, and its Relations to God and the Universe, by the Rev. E. W. Cook, A.M., is a good reproduction of the theological evangelicalism of sixty years ago. "The mass of men," as at present, are apparently destined to endless punishment. Half of the book is concerned with this dark and hopeless destiny, which, however, in conjunction with the sacrifice of Christ, may be of use, in God's plan of the universe, in "preventing sin from spreading to other worlds." (Funk & Wagnalls Company, New York.)

Sir Frederick Pollock, Bart., the distinguished British jurist, has, after many years, reissued his *Spinoza: His Life and Philosophy*, with some omissions and additions. While it is of value to students who know Spinoza at first hand, it is adapted to the needs of the many who find Spinoza's "rind of definitions and axioms" hard to pierce. This "holy and excommunicated man," as Schleiermacher called him, may be said to have fed the thoughts of two centuries, chiefly in the latter of which he has been influential. To be a philosopher, said Hegel, you must be a Spinozist; and Coleridge reckoned Spinoza's "Ethics" as one of the three great works since the introduction of Christianity. In this, indeed, is the core of his philosophy; for the chief good was the object of his quest, not the certitude of truth, as in the case of his predecessor Descartes. The one point in his teaching which all critics and expositors agree in acknowledging as of scientific value is in his doctrine of the nature of man. His theology is a pantheism which merges all finite existence in impersonal Deity. "God-intoxicated" was the epithet which this gained him from Novalis. His Christ was a man of transcendent and unique moral genius. If the character of a thinker could gain adherents to his doctrines, Spinoza's thoroughly unselfish and noble life should have gathered around him a numerous and devoted school. But later ages were left to recognize his merit. Our main knowledge of his life is from a theological opponent, the Lutheran clergyman Colerus, fair-minded enough to admire the man though detesting his views. His memoir of Spinoza, printed in 1706, forms an appendix to the present volume. It is a curious fact that the United States, in organizing the District of Columbia, followed a rule laid down by Spinoza in his "Politics," that the seat of a federal government must not be in any of the united commonwealths. (The Macmillan Company, New York.)

Missionary Expansion Since the Reformation, by the Rev. J. A. Graham, missionary of the Church of Scotland in India, is a useful and handy condensed account of the principles, history, and present condition of Protestant missions. A special attraction of the work is its maps and illustrations, especially the latter, of which there are one hundred and forty-five, some of them old and rare. The same publishers have issued "Our Sisters in India."

Our Sisters in India (illustrated), by the Rev. E. Storrow, of the London Missionary Society, is a valuable addition to the missionary literature now abounding. Those whom the addresses of the Pundita Ramabai have interested in the rescue of women from the unspeakable degradation and suffering to which the Hindu religion consigns them will find in these sketches of the situation, and the philanthropy it has called forth and still demands, a strong incentive to sustain the missionary work. (The F. H. Revell Company, New York.)

In the concluding volume of Sadler's Commentary, *The Revelation of St. John the Divine*, the futurist theory is followed, as by all who adhere to the old doctrine of an inerrant Scripture, and the seer is regarded as revealing the grand events and crises to occur in the world's history. The various meanings his prophecies have been made to bear by various interpreters, as shown in this commentary, leave one in doubt whether the futurist theory practically results in any such revelation at all. The overthrow of the wicked city, the mystic "Babylon," in chapters xvii. and xviii., traditionally referred by Protestants to papal Rome, is represented as the catastrophe of an iniquitous commercialism, such as appears in great cities like London and New York. (The Macmillan Company, New York.)

Jesus Christ and His Surroundings, by the Rev. Norman L. Walker, D.D., is a series of sketches whose material is drawn wholly from the Gospels. They aim simply

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at edification, and do not attempt to go beyond the line of obvious thought. Among the various agencies and influences surrounding Jesus, rather more emphasis is laid upon Satan than is usual in modern evangelical thought. (The F. H. Revell Company, New York.)

It is unfortunate that the word "kindergarten" should be misused in the title of *The Kindergarten in Sunday-School*, by Frederica Beard. (The Pilgrim Press, Boston.) The book is in no sense a treatment of the Old and New Testament on a plan analogous to kindergarten philosophy, nor its method of presenting any subject to a child of the kindergarten age. There are several of the best known of the kindergarten songs, especially those in relation to the family, carefully woven into this division of the book, but not even this subject is presented in the true kindergarten spirit. The book has a value of its own. It is original in its method, suggestive rather than conclusive. It will widen the horizon of many teachers of little children in the Sunday-schools, by showing them the wisdom of using illustration from nature and science to explain a text and fasten it in the mind.

MISCELLANEOUS

The second edition of *The Day-Book of Wonders*, by David Morgan Thomas, has just been issued. (T. Fisher Unwin, London.) The author in his preface states the purpose of his book clearly. "For ready reference it has been my habit to record some of the many noteworthy and extraordinary things which have interested me from time to time." Many and varied are the subjects gathered between the covers of this book. These facts are recorded one for each day of the year, without any connection but that the curious or interesting fact was discovered or recorded on that date. The copious index makes this volume of over six hundred pages a mine of curious information.

The collection of short stories by Dr. C. W. Doyle entitled *The Taming of the Jungle* (The J. B. Lippincott Company, Philadelphia) has for its background a province lying at the foothills of the Himalayas. The stories are told by the natives, the chief narrator being the government mail-carrier, Ram Deen. Dr. Doyle shows a keen sense of humor in at least two of these stories, "The Spoiling of Nyazony" and "The Training of Biroo." All of the stories are not pleasant; there is the trail of cruelty, as there must be where the sense of justice is untempered by mercy.

Spain, by Frederick A. Ober, has been published in the "History for Young Readers" series. (D. Appleton & Co., New York.) Mr. Ober has established his reputation as a writer of condensed histories in his "Puerto Rico and its Resources" and "In the Wake of Columbus." This book on Spain may be called a journalistic survey of the whole history of Spain down to the present time, including the history of our recent war with Spain. The statement of the causes of the war is just, and the treatment of the attitude of the natives of Cuba and the Philippines toward the Government is fair.

Books Received

For the Week ending April 14

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

First Baptist Church of Philadelphia. Bi-Centennial Celebration. Edited by William Williams Keen, M.D. $3.

Stephenson, E. M. The Chord. (A New Edition.) 10 cts.

THE CENTURY CO., NEW YORK

Whiteing, Richard. No. 5 John Street. $1.50.

THOMAS Y. CROWELL & CO., NEW YORK

Duruy, Victor. Ancient History of the East. Revised and Edited by Prof. Edwin A. Grosvenor. $1.

GINN & CO., BOSTON

Kerr, Alexander. The Bacchæ of Euripides.

D. C. HEATH & CO., BOSTON

Frommel, Dr. Emil. Eingeschneit. Introduction, Notes and Vocabulary by Dr. William Bernhardt. 30 cts.

JOHN J. HOOD, PHILADELPHIA

Bright Melodies. Edited by John R. Sweney and J. H. Entwisle.

HOUGHTON, MIFFLIN & CO., NEW YORK

Carlyle, Thomas. Letters to his Youngest Sister. Edited by Charles Townsend Copeland. $2.

Lust, Adelina Cohnfeldt. A Tent of Grace. $1.50.

Thayer, William Roscoe. Throne-Makers. $1.50.

Sargent, Frederick Leroy. Corn Plants: Their Uses and Ways of Life. 75 cts.

LEE & SHEPARD, BOSTON

Stratemeyer, Edward. Fighting in Cuban Waters. $1.25.

Rodman, Warren A. Fate or Law? $1.

J. B. LIPPINCOTT CO., PHILADELPHIA

Van Dusen, Washington. Songs of Life and Love.

LITTLE, BROWN & CO., BOSTON

Whiting, Lilian. From Dreamland Sent. $1.25.

Thomas, Reuen. The Kinship of Souls. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Satterlee, Henry Y., D.D. New Testament Churchmanship. $1.50.

Palgrave, Gwenllian F. Francis Turner Palgrave: His Journals and Memories of His Life. $3.50.

THE MACMILLAN CO., NEW YORK

Van Dyke, Henry, D.D. The Gospel for a World of Sin $1.25.

Plutarch's Lives. Englished by Sir Thomas North. Vol. III. 50 cts.

F. TENNYSON NEELY, NEW YORK

Commelin, Anna Olcott. Twos and Threes.

FLEMING H. REVELL CO., NEW YORK

Stone, Rev. R. H. In Afric's Forest and Jungle. $1.

Moody, D. L. Anecdotes, Incidents, and Illustrations. 30 cts.

Gibson, Rev. J. Munro. From Fact to Faith. 75 cts.

Murray, Rev. Andrew. The Two Covenants. 75 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Palmer, Frederick. In the Klondike. $1.50.

Williams, Jesse Lynch. The Stolen Story.

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The Religious World

Principal Fairbairn's Visit to India

By the Rev. R. A. Hume, D.D.

Some readers of The Outlook know that Principal Fairbairn, the Head of Mansfield College, Oxford, has lately visited India, to give the second course of lectures on the Barrows-Haskell foundation. He spent three months in India, lecturing many times in the three principal cities of Calcutta, Bombay, and Madras, and a few times in some of the other leading places. For forty years he has been a careful and critical student and instructor of philosophy and religion, and is easily one of the leading thinkers and orators of Great Britain. Hence his lectures were looked forward to with keen interest both by Christians and non-Christians. He has a personal, first-hand knowledge of the principal religious books of India, so that in conversation with the leaders of both orthodox and reforming Hindu communities he not only amazed but confounded them in asking for a clear and historical explanation of sacred Hindu books, and, when they could not give this, by giving it himself. The general subject of his lectures was "Religion and the Philosophy of Religion." His main purpose was the philosopher's attempt, by analysis and exposition, first to discover causes in religion and to determine its ends, and then by historical facts to ascertain the character and quality of various religions. So his earlier lectures laid down the principles by which in the later he judged of the relative quality of Hinduism, Buddhism, and Christianity. Unfortunately, few men in India are really capable of grasping such fundamental themes, much less grasping them in hearing a passing course of lectures. Also, the Hindu mind does not realize that in philosophy and in religion, as in all practical affairs, the starting-point is Man, and that a sound interpretation of Man is essential to a sound interpretation of Nature, of the Universe, of God, and of duty. So, while admiring the lucidity and apparent truth of all the lecturer was saying, his hearers did not usually "catch on" to his drift of thought, and so were not convinced; and when, in the later lectures, he logically applied his principles in testing the various religions, they generally took refuge in the usual Hindu fashion, saying, "Oh, he is biased; there is nothing special in Christianity which we have not in Hinduism." In this Principal Fairbairn simply had the usual experience of other Christian scholars.

At the close of his visit he gave expression to the following estimate of the Hindu mind and its needs, which almost all Western minds who are well acquainted with India will consider correct: "The chief defects of the Hindu mind seem to me to be its want of the critical and historical spirit in handling its own literature; its inability to read its books in their historical sequence and setting; and the absence of a philosophical, as distinguished from a merely metaphysical, attitude to its own religion." This strangely unsound character of the Hindu mind interfered with the effectiveness of Principal Fairbairn's efforts. But the plan and the treatment of thought in his lectures were splendid. In the full course his subjects were: (1) "The Interpretation of Nature, and the Creative Ideas of Religion;" (2) The Interpretation of Man, and the Ideals of Religion;" (3) "The Interpretation of Life, and the Ultimate Ideas of Religion;" (4) "The Origin and the Historical Development of Religion;" (5) "The Historical Personality in Religion;" (6) "The End of Religion." These basal and attractive themes were treated in a masterly manner. But when the lecturer came to the conclusion that the end of religion is to create men well pleasing to God and to their fellow-men, combined into a universal family, the Hindu mind said: "That is not to us the function or end of religion, and therefore, though Christianity may be especially fitted to secure such an object, we do not admit its claim on us." Nevertheless, such lectures have high results. They help to educate the Hindu mind and conscience. They show that the best thinkers of the West accept Christianity, not for traditional considerations, but because it seems philosophically, historically, and experimentally true.

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And they show that, even after careful and honest study of Eastern systems, the best Christian scholars believe Christianity to be adapted to and needed by the East, and they mean to do their utmost to make Christianity attain to its ideal.

His visit to India gave Principal Fairbairn a fine opportunity of seeing and estimating missionary work. On leaving he gave written expression to his judgment in the following words: "Of the missionaries and their work, of their noble services to India, of the remarkable variety of their activities and the astonishing efficiency of most of their agencies, I will not trust myself to speak lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came."

Ahmednagar.

The New Lyman Beecher Lecturer

Professor George Adam Smith, D.D., of Scotland, who is known the world around for his scholarship, and also as the biographer of Henry Drummond, for the last two weeks has been delivering the Lyman Beecher lectures on preaching at Yale University. His subject has been "The Preaching of the Old Testament in the Light of Modern Criticism." Dr. Smith is still a comparatively young man, and a speaker of far more vivacity and power than most professors are supposed to be. He has visited this country before, and is well known in scholarly circles. He places great stress on the indestructible character of the Old Testament. He uses such phrases as these: "It is Christ's Bible with which we have to do;" "What was of importance to the Redeemer must be of value to the redeemed;" "The Old Testament is not under, but behind, the New;" "It is the 'hinterland' upon which the Church of Christ has been at home for centuries." In his lecture on "The Liberty and Duty of Criticism" he said: "The preacher receives the Old Testament as a record of a genuine revelation of God, but he must appreciate the effects of criticism on the question of inspiration." He said again: "The Church has never renounced her liberty to revise the canon." The following is a characteristic quotation: "Christ was the first critic. He criticised the literal and strict law of Moses, and taught the people to do so. He set aside traditional precepts and examples. He not only rejected these, but parts of the law itself." Dr. Smith claims that the critics have won the day, and now have before them another question—namely, How are the results of their labors to be used for the furtherance of the Gospel of Christ? In all his teaching Dr. Smith is reverent, courageous, and constructive. He speaks as one who believes in the divinity of the Old Testament with unfaltering faith, but who also believes that it has been misunderstood because it has been misinterpreted. He expects that the presentation, diffusion, and understanding of the results of the constructive critics will give to the Bible a larger place in the thought and life of the Christian community. Our distinguished guest expects to spend several months in this country, and already has engagements at Johns Hopkins University, Vassar College, Western Reserve and Chicago Universities. The Outlook will print next week a special article about Professor Smith and his Yale lectures.

Methodists in Conference

The attention of members of the Methodist Episcopal Church in the vicinity of New York during the last fortnight has been centered in the two or three annual Conferences which have been in session. Another meeting held about the same time was a conference of Methodist men of New York, which was held in the rooms of the Aldine Association, on the evening of April 3. About one hundred and seventy-five laymen and ministers were in attendance. The general subject of discussion was the needs and prospects of the Methodist Episcopal Church in the Metropolitan District. Dr. F. M. North introduced the subject, and spoke of the work among foreigners, of its promotion in new territory, and of ways in which its efficiency might be increased. He said that there are now five missions for foreigners in the city, when eighteen years ago there was not one. He showed that the mission territory in the city is constantly increasing. Not more than six out of twenty-five churches on the East Side, south of Fourteenth Street, are self-supporting. He made an earnest appeal

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for the Borough of the Bronx, which now has a population of two hundred thousand and may some time have more than a million. He advocated a generous endowment for churches in order that the work in the mission part of the metropolis might not be hindered. Mr. J. M. Cornell said that out of forty-five Methodist churches in the district which he named only fifteen are entirely self-supporting. The meeting was regarded as marking an epoch in the history of the denominational forward movement in behalf of city evangelization.

The Conference and the Evangelists

While we are speaking of affairs in the Methodist Church, we are reminded that some unexpectedly strong statements were made in the Newark Conference concerning evangelists and revivals. It seems that a proposition was introduced inviting Mr. Moody and Dr. Munhall to conduct the religious services at the next Conference. A substitute motion was finally adopted. During the discussion a prominent presiding elder is reported to have said: "We do not need outsiders to come in and stir us up. If we have not got the Spirit of God, it is about time to get to the altar. What are we coming to? Where are the good old days of Methodism now?" Another speaker said that he believed that one of the evangelists was a pessimist. He had been heard to implore the people to give their hearts to God, because the Church was not fit to receive them. The sentiment was strong and nearly unanimous against the proposition to invite the evangelists. Concerning revivals, Presiding Elder John Krantz, in his annual report, expressed his lack of faith in the efficacy of revivals, and said that in the future the best and largest number of conversions will be the result of personal work throughout the year. That sentiment, we judge, is growing in the denomination which more than any other has been supposed to depend upon revivals for its increase in membership. The problem of the modern church is complicated and difficult, and the question is not infrequently asked if the efficiency of the church would not be greater if its membership received more of the attention which is now devoted to the promotion of revivals. There are two sides to the question. Many earnest and able workers are coming to feel that there should be an order of preachers as well as pastors; but that the preachers should all be revivalists is not necessarily implied in the suggestion.

The Loss of the Logan

The Logan was a missionary schooner used for missionary purposes in the South Pacific Ocean. She was regarded as a sturdy and serviceable craft, and, when the writer last saw her in the harbor of Honolulu, looked stanch enough to weather almost any gale. The disaster occurred last November on the shore of the Satoan Lagoon, in the midst of a wild storm. It is fortunate that there was no loss of life. Although the ship was lost nearly six months ago, the news has but recently reached the rooms of the American Board in Boston. It is said that another vessel will take her place, and it is hoped that the insurance will cover the loss.

Dismissal of Dr. Abbott

According to the usages of the Congregational churches, an ecclesiastical Council convened in Plymouth Church, Brooklyn, on Saturday, April 15, for the orderly dismissal of the Rev. Lyman Abbott, D.D., from the pastorate of the church. All or nearly all of the churches invited were represented. The committee appointed to prepare the result of the Council consisted of the Rev. Drs. A. J. Lyman, E. P. Ingersoll, and C. E. Jefferson. The expressions on the part of representatives of the church were full of deep regret at the departure of Dr. Abbott, and of regard for him personally. The result of the Council, as presented by the committee, heartily commended the ministry of Dr. Abbott. It clearly stated that many in the Congregational ministry and churches differed from Dr. Abbott on questions of Biblical interpretation and criticism, but that that fact had in no wise affected brotherly confidence or Christian and Congregational fellowship. Thus the Council honored the differences which exist among the Congregational churches and ministers, and at the same time the liberty which should be the prerogative of all Christian teachers. The resolutions were adopted by a vote at once hearty and unanimous.

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Correspondence

Is It a War of Subjugation?

To the Editors of The Outlook:

In your editorial of March 25, replying to the Anti-Imperialists' Address, you state with admirable clearness what you hold to be our present duty to the people of the Philippine Islands. Having mentioned the Commission which has been sent to ascertain the facts, you conclude:

> The people will and should hold their judgment in suspense until the return and report of that Commission. No definite policy should be formulated until that report is received and considered. Meanwhile the representatives of America's honor in the Philippines must do whatever is necessary to protect persons and property, prevent anarchy and misrule, and disperse forces which prevent peaceful industry and forbid that prosperity which is dependent upon it. This they can be depended on to do; they can be depended on to undertake no more than this; and this is not a war of subjugation.

In a word, you say we should stay where we are till we know more, doing meantime what may be necessary for the protection of life and property. Arguing from your own principles, one can prove, I think, that you are defending the Administration in the commission of a National crime.

In the first place, we made a treaty with Spain. It has never been explained why that treaty provided for the absolute cession of the Philippines instead of the relinquishment of Spanish authority as in the case of Cuba, or why, with such relinquishment, could not have gone a sufficient pledge on our part to be responsible for Spanish life and property. On the contrary, a treaty was made which the Filipinos could not but construe as notice that they would be denied their independence. Put yourself in their place. What would you think if a foreign power of which you knew nothing bargained for transfer to itself of sovereignty hitherto held by your oppressors?

The next step was the issue, on January 5, of orders to General Otis embodying the proclamation to the Filipinos. These orders receive marked emphasis in the Anti-Imperialist Address; one wonders why you ignore them in your reply. Can you deny that they stated an untruth in saying that the mere signing of the treaty transferred sovereignty? Can you deny that they were a violation of the protocol and of international law? But these are light matters. The proclamation asserted our sovereignty and our intention to make it good throughout the archipelago. It promised the people good government, but set the immutable condition of absolute surrender first. Could the Filipinos accept this condition? Put yourself again in their place. A long-enslaved people just coming into freedom, flushed with recent successes, filled with the first ecstasies of the year of jubilee, is suddenly met by a demand for absolute surrender from a power of which they know nothing save that it is strong. Could any people, or any leaders with a spark of courage, grant such a demand? It is literally true that the proclamation denied that the Filipinos had any rights which we were bound to respect. It promised as gifts various blessings—"benevolent assimilation" and the like; but by its demand of unconditional surrender it denied that anything belonged to the Filipinos by right. Would you believe fair promises from the mouths of strangers coupled with such an imperious demand? Here was the fatal mistake, the hideous crime, of the whole pitiable transaction. We demanded of the Filipinos an impossible condition, and we gave the one alternative of conquest. Now mark the conclusion. Did we know on January 5 that the conquest of the Philippines was necessary? Had we heard from the Commissioners, for whose report you say we must still wait before forming a definite policy? Yet we then decided definitely and irrevocably upon conquest by presenting it with an impossible alternative. Which will you disavow, the action of the Government or your own statement of our duty?

Presently the killing began. They say Aguinaldo made the attack. Since it was a case of conquest or surrender anyway, he might as well break ground before our reinforcements came. General Otis, when attacked, defended himself valiantly, as was his duty. But he went further, has been going further ever since, shelling the insurgents' towns, driving them from post

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to post, killing them by thousands, while the imperialistic press gloats over daily "victories," and we lay the paper down sick at heart with the tale of daily butchery. They are men and brothers, and we are killing them without knowing whether it is necessary, and a Christian paper tells us we are doing right!

The war, you say, is not one of subjugation. Three things prove that it is. First, we have gone far beyond a defensive contest in both the islands of Luzon and Panay. Secondly, the war is being waged under the orders of January 5, suspended for a time, but never revoked, to reduce the entire archipelago to obedience. Thirdly, the new proclamation to the Filipinos reaffirms the policy of the above orders. To establish supremacy by force, as we are doing—what is this, if not to make a conquest?

One reply you might make at this point; namely, that the only way to maintain order was to conquer the islands. This can be disproved on two counts. First, the indications are that life and property were reasonably safe at the hands of the Filipinos. Tumults attended the overthrow of the Spanish, as they once did the expulsion of the Royalists, but, on the whole, the record of the natives has been good. Against the alleged proclamation for the extermination of foreigners, to which you refer, I will set the known fact that American emissaries, when arrested, were merely sent back to Manila. No one asserts that there was no disorder; but there was not enough to justify a conquest before it could be known to be necessary on general political grounds. Secondly, we are actually causing a horrible destruction of the very life and property which you say we are zealously protecting. We kill the natives by thousands; we drive them to burn their towns in self-defense. Do you think that former property-holders in towns like Malabon and Bulacan, which have been reduced to ashes, are grateful to General Otis for the protection he has given them? Now we are pretty snug to our conclusion. We see that we are making a conquest—a conquest which, from the point of view of life and property, has so far been both unnecessary and destructive.

Let me remark that my position is very moderate. I have not said that a full knowledge of the facts might not show a war of conquest to be necessary; but I do say that the Administration has provoked and waged, and you have defended, an unnecessary war of conquest before the ascertainment of the facts—a war, further, that may so change the facts as to make inevitable a conquest which might have been avoided.

JOSEPH PARKER WARREN.

Harvard University.

[In another place in this number of The Outlook we state with fullness the responsibility and duty of the United States in the Philippines, and the history of the events which, in our judgment, have put that responsibility upon the United States.—THE EDITORS.]

The Anglican Church

To the Editors of The Outlook:

Your characterization of the Anglican Church as "sacerdotal" in your editorial last week would be denied, I think, by the great bulk of the Anglican Church throughout the world. Sacerdotalism has a place in the Church. There is a sacerdotal mood or temper in the Anglican Church, and those who represent that spirit will welcome your characterization. But that is the mood of but a very small part of the total Anglican communion, and they constantly deplore the fact that it is not characteristic. And the number of persons is exceedingly small, I am thinking, who would accept John Henry Newman, at any time of his connection with the Church of England, as representative of the mind and temper of the Anglican Church.

Your antitheses are much too sharp, it seems to me. Like all sharp contrasts, there is danger of pinching facts to fit phrases. I am inclined to think that you would be quite as near the truth if you reversed your characterizations of the Anglican and Roman Churches in your editorial, and say that traditionalism is the mark of the Anglican and sacerdotalism is the mark of the Roman. Perhaps some would say that Papacy is the distinguishing characteristic of the Roman Church. And certainly traditionalism connotes much too little to stand as a brand by which the Anglican Church is to be identified.

The editorial seems to overlook the fact that the Anglican Church is a Reformed Church, and that it is heir to the inherit-

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ance of the English Reformation. The Holy Communion is described in the communion service itself as a "sacrifice of praise and thanksgiving." That the Anglican Church gives "a second place to instruction" surely cannot be said of a Church whose systems and ways place supreme emphasis upon Christian nurture, upon the educative method, and which aims to reduce the number of conversions by making them unnecessary, and to make them unnecessary because of orderly growth and development secured by systems and processes of education.

The Anglican Church also places proper emphasis upon individualism, which you reserve exclusively for the Protestant communions. The mood of the Anglican Church is to mediate between traditionalism (conservatism) and individualism (liberalism), and this is expressed in the two questions in the Ordinal, "As I shall be inwardly persuaded," and "As this Church hath received the same."

That the Anglican Church is not characteristically sacerdotal is denied, so far as the American branch of it is concerned at any rate, by the overwhelming voice of the laity at practically every General Convention. The English-speaking people are not sacerdotalists. They are such only in spots. And a majority of the English-speaking people the world over are in the Anglican Church.

EDWARD T. SULLIVAN.

Newton Center, Mass.

[The fact that the term "Protestant Churches" is defined in the editorial referred to as "including under that general term all not assuming the epithet Catholic," and the general connection, indicate, we think with sufficient clearness, that the term "Anglican" is used in the second of the two meanings attributed to it by the Century Dictionary: "High-church; pertaining to or characteristic of the high-church party of the Church of England;" and not in the first meaning given by the same dictionary to the phrase "Anglican Church," "The Church of England, especially as maintaining a catholic character in independence of the Pope."—THE EDITORS.]

Believe that you have really learned something when you have learned to bear with the misinformation, the mistakes, and the prejudices of the ignorant.—*T. Cromwell.*

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. How shall we explain Matthew xi., 22, 24, if there is no great judgment day? 2. Did others than disciples work miracles, cast out devils, etc., as indicated by Matthew vii., 22; xii., 27? 3. How shall we explain the incident recorded in Matthew xxi., 18, 19? Mark says (xi., 13) that it was not the time for figs yet. Did not Jesus know that it was not the time for figs, and that there were none on the tree? Why did he curse the tree? 4. Did Jesus feed above five thousand with a few loaves and fishes? Or is this one of many stories that grew up around him? If you think it really occurred, what explanation can you offer as to how it could have been?

P. M. S.

1. Every day when the consequences of conduct are recognized in experience is "a day of judgment," or *the* day of judgment for those concerned. Such days of judgment are always occurring, both in this world and the next. Jesus means only that the consequences experienced in such a day hereafter will be grievous in proportion to neglect of opportunity. 2. So it appears from 2 Thessalonians ii., 9. Exorcists, professing to cast out evil spirits, were common; see Acts xix., 13. Compare also Revelation xiii., 13, 14. 3. As usually explained, if a fig-tree showed leaves, figs might be expected there. The curse is regarded as symbolical of the judgment due to false and hypocritical professions. 4. This is the one miracle of Jesus related by all four evangelists. Weiss, Beyschlag, and others explain it as a miracle of providence. Jesus's example influenced many to disclose and distribute their own stores. This seems hardly adequate to the narrative. On the other hand, as a miracle of creation it remains inexplicable. We think it better to accept the fact as historically established, without attempting a scientific explanation of it.

I shall appreciate an answer to the following questions: 1. What line of argument would you adopt in meeting the anti-Christian attitude of one who constantly refers to those "blots upon Church history," the Inquisition, the burning of Servetus, etc.? 2. I have been accustomed to make much of the line of argument adopted in "Gesta Christi" and works of kindred character; but what would you say

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to a man who contends that our civilization is due to the Anglo-Saxon race-character, not to the influence of the Christian religion? 3. Kindly name a few books that will help in preparing a series of sermons on the Beatitudes. B. L. F.

1. Without the slightest extenuation of the disgraceful facts, we should ask him if he thinks any less of liberty or democracy on account of the crimes that have been committed in the name of each by men devoid of their spirit. 2. We should frankly admit that much is due to original racial endowments, which have been favorable to the best effect of Christian influences. But we should ask him if the achievements of some uneducated men, who were richly endowed with natural ability, are not just as good reason for dispensing with education, as the attainments of Buddha, Confucius, and the best non-Christian sages are for dispensing with Christianity. The general contrast between Christian and non-Christian civilization is also in point. 3. Discourses on the Beatitudes by Dr. E. H. Chapin (Universalist Publishing House, Boston, 75 cents).

In your issue of April 8, in answer to the question, "In what sense was Christ the Son of God?" you say, "Supremely so in the ethical sense, as animated by the Spirit of God dwelling in him in its fullness." Kindly state whether you believe in the miraculous birth as given in St. Matthew and St. Luke, or that Christ was the son of Joseph and our full brother. S. K.

Dr. Abbott has repeatedly stated, in this column and elsewhere, that he accepts the Gospel narrative of the miraculous birth. This requires no qualification of the statement you quote. Luke's statement (ii., 38), "Adam was the son of God," and Paul's (Romans viii., 14), "As many as are led by the Spirit of God, these are sons of God," show the lower and the higher ideas of the divine sonship, the natural and the spiritual sides of it. The divine sonship of Jesus, in the highest conception of it, does not depend on a physiological miracle which can be doubted, but on a spiritual life whose moral glory cannot be doubted.

The Outlook, page 610, March 11, says, "We find no sufficient ground for the conclusion" that all will be brought to ultimate salvation from sin. . . . Must we not take Jesus at his word when he says, "I, if I be lifted up from the earth, will draw all men unto myself"? For myself, I hesitate to assert what two clergymen lately have: one, that Jesus will draw all men towards him, but not to himself; the other, that Jesus is the great spiritual magnet, but he will not draw all men to himself, because some paint themselves so thickly with sin that the magnet cannot influence them. M. H.

The text you quote from John xii., 32, if taken by itself, can bear the meaning that all men who have ever lived will be drawn to Christ; if not in this world, then in the future world. But it must be taken with its context. This exhibits a conflict between Jesus and "the prince of this world," the prize of which is obviously for the sovereignty of *this* world. The issue of this conflict, in so subverting the power of "the prince of this world" that the allegiance of *this* world will ultimately be drawn to Jesus, is all that can certainly be inferred from the text in the connection in which it stands. It does not seem to touch the question of the future world.

Kindly give the meaning of John v., 29, as you understand it. N. A. W.

Taken with its context, it means that the hearing of the voice of the Son of God by the living (verse 24) shall extend even to the dead. But while obedient hearing tends to life (verse 25), disobedient hearing tends to judgment (xii., 48). Rejected truth becomes a judgment-voice to the scorner. Entering into the future life with this judgment-voice uttering itself in conscience is "the resurrection of judgment" (verse 29).

1. Where may be found the familiar verses, "No Sect in Heaven"? 2. Where does Matthew Arnold speak of the "saving remnant"? 3. What sources have amply treated Paul as a rhetorician? *

1. Referred to our readers. 2. See his "American Addresses." 3. We think you will find something about it in Professor Stalker's Yale lectures on "The Preacher and his Models."

Is there a popular, accurate, and up-to-date introduction to the books of the Bible published in a separate volume? P. E. K.

Professor Bennett's "Primer of the Bible" is such a book. (H. Holt & Co., New York, $1.25.)

Kindly inform me regarding the origin of the phrase "Chaos and old night." R.

It is in Milton's "Paradise Lost."

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For the Little People

A Garden Cinderella

By Martha Burr Banks

The pear-tree and the cherry-tree were
dressed in snowy white,
But the tardy little apple-tree was in a
sorry plight,
For it couldn't boast a blossom, and it
wasn't fine at all,
And the doleful little apple-tree felt very,
very small.

But Spring, the fairy of the world, still
lingered on her way,
And she waved her magic wand around,
and magic words did say,
And with an answering blush and smile,
the happy apple-tree
Came blooming out in pink and white, the
prettiest of the three.

The Happy Boy

By Mary Willis

He was a gay and happy little figure, a red fez with a tassel on his head covered with kinky black hair; his face was the color of bronze, and was beautiful because of its happiness. A yellow jacket, a gay plaid dress, and red stockings made a bright spot in the street that day. He sat flat on the sidewalk, with his stub-toed shoes stretched out in front of him. The people had to walk close to the curb or the railing, but the small boy paid not the slightest attention to them. The clanging of the cable cars, the rumble of the carts, the people gazing at him, were all unnoticed, for he held in his hands his greatest treasure—his precious doll. The head was a round wooden ball, not at all clean; a stick driven into a hole in the ball was neck and body; about this was wrapped a gay shawl. Two round spots of black paint made the eyes, a long straight line the nose, and two lines of red paint the mouth. He cuddled, hugged, and patted this doll, his face shining with pleasure.

"What a remarkable doll!" I said to the small boy. "What is her name?"

"Mar'get," he answered.

"She is delightful," I said.

"Want to hold her?" asked the boy, with the friendliest smile, holding the doll up. I took the doll in my arms and hushed it to sleep. He watched intently and swung softly back and forth, as if he were rocking. "Now she is asleep," I said, giving Mar'get back to him; "you must not waken her." He stood up, holding the doll in his arms, humming softly, "Hush, hush, 'ush!" I put a penny in his hand; he looked up surprised, asking, "What for?"

This little colored boy lives in a street that is half a business street; he is the only child ever seen in the neighborhood. He never seems lonesome, nor idle, nor tired. He skips from one end of the block to the other, plays with his doll, sits on the steps of the house where he lives watching the wagons and the people. If a wagon stops on the block, he hurries off and begins making friends with the horse, patting its sides if he can, rubbing the horse's nose if the horse holds his head down. Every dog who goes through the street is his friend. The other day he sat on the stoop with his arm around the post talking earnestly to it; his doll was on his lap covered with his jacket.

A happier small boy is not to be found in New York than this small boy who looks like a gayly dressed piece of bronze when he stands still.

Helen Kellar and the Statue

One of the papers has described a visit made by Helen Kellar to the Boston Art Museum to see the statuary. This young girl is blind and deaf, and all she learns must be learned through her fingers. She has been taught to articulate, but one must listen very intently to understand her.

When she reached the hall, a step-ladder was placed in front of each statue. This she mounted, and passed her fingers carefully and slowly over each statue. Her face expressed keen enjoyment, and her comments showed that she discovered what each was meant to express. Of Apollo she said, "He is grand beyond description;" of Julius Cæsar, "He looks like what he was." When she passed her

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hands over a bas-relief of dancing girls, she asked, "Where are the singers?" When she had found these, she said, "One is silent." The lips of one singer were closed. A bas-relief of a mother and child brought out the question, "Where are the arms of the mother?"

Helen Kellar is preparing to enter Radcliffe College, and it is said will enter as fully prepared as the girls who have the advantage of sight and hearing.

Some People in Africa

A young Englishman who has been traveling in Africa went through the forests in which the pygmies live. For five days after he entered the forests he noticed a movement in the trees, which he thought was due to monkeys. At last he reached the village of these little people and met their chief, who told him that he had been watched through the forest. He asked to be allowed to photograph some of the people, and the chief consented; but the picture was not a success, for these little people were afraid, and would not stand still. Then the traveler measured them. The tallest man was four feet high, and the beards of the men are sometimes two feet long. These people wear no clothing, and never stay two nights in the same place; they are what is known as nomadic—that is, a people who do not have permanent homes. The pygmies in this region of Central Africa are peaceable. The same traveler went through a cannibal country on his way to the coast. He found the cannibals honest, though fierce. At one village the traveler put his bicycle together and rode it about the village; all the people far and near rushed to see the man who "put a snake together and rode upon it." This traveler says he never fired one shot to protect himself in his entire journey.

The Days of Horse and Steam Travel

If you will get your geography out, and look at the map of the United States, you will gain a faint idea of the great improvement that steam railroads have made in the means of travel and for carrying on business. In 1840 there was a stage route between New York and New Haven. The stages ran over a road that is still known as the Boston Turnpike, because it ran from New York to Boston. It is still considered a good road, and is used by wheelmen. The distance between New York and New Haven is seventy-eight miles. The stages were scheduled to go from one city to the other in one day, and the fare was five dollars. Now a railroad train runs between the two cities in one hour and thirty minutes, and it costs one dollar and fifty-five cents. What we call express packages were carried once each week in 1840; now a dozen trains carry them each way. If you will look at the distance between San Francisco and New York, you may realize how much railroads have done for us and for the country, when you find in the papers that the railroads will shortly carry the mails between the Atlantic and the Pacific coast in four days. Doubtless you will find pictures in your geography of the old-time prairie schooner in which the people crossed the continent, taking weeks to do it, and exposed to dangers of all kinds. Then look at the pictures of a modern train, and you will see how much more work we can do because of the comfort, freedom, and saving of time made possible in traveling, and in transferring freight, the product of one part of the country, to another, and at far less cost than in the old days of travel by horses.

The Boy and Wagon

He was a thin, tired-looking, small boy with a pinched face. His jacket was thin and patched, and his hands red with the cold. He was the picture of disappointment, as he dragged his wagon bumping and thumping along the street on three wheels. The fourth wheel he carried in his hand. The wagon was a home-made affair; just a platform mounted on axles, with a raised seat; a rope was the shafts.

"What has happened to your wagon?" was asked.

"A big boy jumped on the back and broke the wheel off." Sure enough, the axle was broken off right in the hub.

Two days after, in a pouring rain, the small boy and his wagon were met in another street with a companion. Another wheel was off this time, and the boys were trying to put it on. They succeeded, and started off gayly, when the wheel on the other side rolled into the gutter.

"That is a most unfortunate wagon,"

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said the big person who was watching them. A sorrowful smile came into the face of the small owner as he picked his wheel from the gutter and said, "It's the most miserablest wagon in the world, I guess." And the big person left him kneeling in the rain beside the wagon, patiently trying to repair damages.

The Home Club

The Foundation of Patriotism

United States Consul Erdman, in making a report to the Agricultural Department on the method of street-cleaning in Brussels, closes his report with these significant words:

"It is very rare to see papers on the streets, as the citizens in general take pride in keeping the streets clean. The householders have to sweep the streets to the center of the street regularly every morning before nine o'clock. The litter is piled up and carried away by the city teams."

It is impossible to keep the public streets in a clean, wholesome condition without the co-operation of the people. This co-operation depends on educated public pride and sentiment. Law can compel obedience, but it is an expensive method of education, and, in some communities, uncertain.

The home is the place to teach true patriotism. One method toward this desirable end in a democracy is to educate the children to contribute their part toward the general good; to teach them not to litter the streets or road; not to deface fences nor trees; not to destroy shrubbery. This is negative teaching. The next step should be taken by teaching them to repair damages, where possible; to plant trees; to contribute, where there is no public fund, not only toward keeping the streets and roads clean, but in making them more beautiful. The first step toward enlightened citizenship is to perceive the personal relation to the common good. This education must begin in the home. This is the foundation of kindergarten training; each child is trained to make his contribution, do his share toward creating happiness. He is a citizen in a little community where all depend on each for work and play. A failure on the part of one makes the whole suffer.

This training is the corner-stone of happiness in the home, in which each child is a member of a community, whose common happiness is dependent on what each member is and does. The habit of doing for others, sharing with others, giving for others, and of considering how our actions affect others, must be learned in the home. These habits lie at the very root of patriotism, which is their blossom and fruit.

A Home Auxiliary

Requests are frequently received by the editors for lists of books to pursue a certain line of study or of reading at home. It is difficult to furnish such lists, because the conditions and need of the inquirer are unknown. At this season of the year the requests are particularly for books on botany that will help a mother or teacher to guide young children. The Anna Ticknor Library Association has, after many years of work, printed a list of books for home reading on botany. This list is divided into "Guides for Beginners," "Helps for Young Children," "Elementary Text-Books," "Advanced Text-Books," "General Treatises," "General Popular Botany," and special divisions, "Cryptogams," "Mosses and Liverworts," "Lichens," and "Algæ" (seaweeds). The Association has also issued a list of books on "Bird Study," which is classified: "Books of General Description," "The Structure and Life of Birds," and "Books for Young People." This list gives the names of author, publisher, and the price of most of the books mentioned in the list. The address is Anna Ticknor Library, Trinity Court, Boston, Mass. The purpose of this library is twofold: to supply a need in the homes remote from libraries, and where a large personal library is not possible, with books on any line of reading or study, at a small cost; and to provide as much direction in the line of study followed as the student desires. It is also meant to provide a memorial to Miss Ticknor, whose devotion, generosity, and insight established this library to meet the

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needs of a people who could not give as much time as they would like to acquiring an education. The friends whom she interested are still engaged in the work, which they hope to put on a permanent foundation.

The Basis of Elementary Education

In most homes in this country where there are children and an intelligent interest in their growth, questions of health and education are the burning questions. G. W. Fitz, of Harvard University, in an article on "The Hygiene of Instruction in Elementary Schools," lays down the following principles as necessary to producing healthful conditions for the child in the elementary schools:

1. The mental effort of which the child is capable is primarily connected with physical activity and with sense-perceptions.
2. The physical activity most needed by developing childhood is best found in plays and games, in the various occupation imitations of childhood, in gymnastic games and in the progressively difficult demands of gymnastics and of well-directed manual training. These present mental as well as physical problems fully adapted to the child's stages of development, and insure adequate physical growth.
3. The conditions favorable to the mental development of a child seven years of age are not found in arithmetical processes, but in concrete number relations: not in the science of language, but in its use; not in the use of symbols, as in reading, nor in the efforts at fine motor co-ordinations, as in writing with pen or pencil, but in drawing and picture-writing on the blackboard, in gymnastics and manual training, and in the fascinating study of plants and animals.
4. The wholesome development of the child's nervous system depends upon maintaining his interest in school work, fostering and directing his spirit of inquiry, and satisfying his love for activity. Suggestion and substitution must take the place of prohibition and repression. The truest discipline is the self-control of interest.
5. The teacher must not be misled into demanding logical sequence or continuity from the child. Superficiality is both the safeguard and the stimulus of childhood.
6. The child's increase of mental power is not in proportion to the mental effort he is forced to make, but is mainly determined by natural physical growth.
7. The teacher should be freed from the necessity of forcing her pupils through a measured amount of work, and her success should be determined by the physical condition of the children, their wide-awake interest in work, and their power of coherent description.

The presence of a nervous child in the home is a reflection on the parents. Something is wrong: food, clothing, lack of proper physical care, as represented in exercise—and this may be too much rather than too little—or overwork in school, or work exacted which the child does not understand. These conditions, or any one of them, produce abnormal conditions of mind. Every intelligent parent can keep enough in touch with the school work of his child to know whether he is working understandingly or blindly, blunderingly, not because he cannot, but because he does not, know how to work. Having learned how to work, mastery comes with application of that knowledge to school work.

The Value of Obedience

The value of drill in developing self-control has been very clearly shown twice recently in New York. In one of the public schools attended by one thousand pupils, a fire was discovered, by the appearance of smoke in some of the class-rooms occupied by the younger children. The signal for the fire drill was given, and the children obeyed every order given by the teachers. Every child left the building quietly and in good order. The fire was in a pile of rubbish under a stairway leading to all the floors of the building. In the lower East Side, in one of the Industrial School buildings, a teacher discovered a fire, rang the signals, and the children marched out in order. Without the habit of obedience in response to orders there would have been, in all probability, severe injuries, if not loss of life.

Another Warning

The papers have recently reported the poisoning of several people, members of the same family, by the use of roach powder instead of baking-powder in cake-making. There is something appalling in the thought of the criminal carelessness that makes such fatal errors possible. The prevention is so simple—that of keeping all poisons, used for whatever purpose, apart in a separate closet, and carefully marked. The offender may be the victim, but rarely is the only victim. In the case above reported an entire family endured hours of agony, several days of illness, and the loss of a mother, as the result of keeping a deadly poison and a common article of food side by side.

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